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# The Living Church

VOL. XXVIII. MILWAUKEE AND CHICAGO, MARCH 7, 1903. No. 19.

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# The Living Church

Vol. XXVIII. MILWAUKEE AND CHICAGO, MARCH 7, 1903. No. 19


# Editorials and Comments.


## The Living Church

**With which are united "The American Churchman," and "Catholic Champion."**

*A Weekly Record of the News, the Work, and the Thought of the Church.*

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WOULD it be wholly unnecessary if we suggested that the daily devotions of morning and evening be a subject for greater care during Lent? It is commonly assumed that at least the morning and evening prayer are regularly said by all church-going people. We fear the assumption may sometimes be unfounded.

Yet theoretically every Christian admits that God directs his life and that he needs God's help and guidance. Why not, then, ask for it day by day?

It is somewhat remarkable that the morning devotions should be more irregular than the prayer at retiring. Are not the requirements and the temptations and the dangers and the needs of the waking hours greater than those of the hours of retirement? Do we not more directly need God's help—if there can be said to be greater or less need of it—by day than while we sleep?

But the omission of morning or of evening prayers, or both, is not something that would be defended by anyone. When it happens, it happens through carelessness, or sloth, or apathy. No one would defend it; but many fall into it.

The remedy is a realization of the love of the Father. He longs for the Good Morning and the Good Night of His children. Surely we may reason from human fatherhood and motherhood to the infinite Fatherhood of God; and that suggests the Father's desire for His children's intercourse with Him.

May not this Lent be the right time for improvement in someone's habits, in this regard?

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### CUMULATIVE CATHOLICITY.

THE real issue between Churchmen to-day is whether or not the Episcopal Church shall be content with being merely a respectable agglomeration of sons and daughters of English settlers. If we are content with being an Episcopal Section of Sons of Plymouth Rock, there can be little ground for the several reforms in legislation and in spirit which Catholic Churchmen desire. Indeed the very presence of Catholic Churchmen in such a select company would be as great an anomaly as though some radical Daughter of the Mayflower should seriously propose union between that eminently respectable organization and the Society of Steerage Emigrants from Erin. Catholicity is obviously the very reverse of the spirit of such exclusive organizations.

If the Church were but a social or a genealogical society, there could be no objection to this tendency of exclusion of all who could not prove their right to membership by their pedigree. We are all proud of the Daughters of the Mayflower, of the Sons and Daughters of the American Revolution, of the Colonial Dames, of the Society of the Cincinnati, and, to come to later dates, of the Loyal Legion or of the Daughters of the Confederacy. These organizations stimulate our patriotism and deepen our love for American history and American institutions. They make real to us our own connection with those conflicts which our fathers fought in the establishment or in the perpetuation of American institutions. The spirit of Catholicity is wholly foreign to such bodies, and no one would de-

sire that their exclusive rights and prerogatives should be invaded by any who are not to the manor born.

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It cannot be denied that in its earlier days, the Episcopal Church was possessed very largely of this spirit. It was so English in sentiment that the Revolution found the larger part of its adherents Loyalists, and it was almost disrupted by the hasty emigration of those Loyalists to Canada. There was, however, a saving remnant of English Churchmen, embracing such men as George Washington, William White, James Madison, and the knot of distinguished men, clerical and lay, who took part in her national organization after peace had been declared, whose views of the Church of England were broader than that she must stand or fall with British political supremacy in America. But, be it observed, their breadth of mind never reached the conception of a Church large enough for all Americans, Catholic in sympathy, in doctrine, and in worship. Such a conception was as impossible to the eighteenth century Churchman as the conception of exclusive Protestant Episcopalianism was to the mind of St. Paul. The greatest breadth of those whom we justly revere as the pioneers of the American national Church, never got beyond the conception that the polity of the Church of England might be so adapted to American conditions, as to permit English Churchmen to retain in a disestablished form, the Church of their fathers. It was, from its national inception, intended to be a purely Anglican Church in America; but notwithstanding, it had within it the dormant life of the Catholic Church.

And of course that spirit was wholly the reverse of the missionary spirit. It left no place for missions. It gave no motive for the extension of the Episcopal Church among other Christians. So wholly opposed was the current conception to the missionary spirit, that Bishop White, the best exponent of the Churchmanship of his day, in the whole of his long episcopate of more than 49 years, is said to have visited the western part of Pennsylvania only once or twice, though the services of the Prayer Book in that section antedated the Revolution; Bishop Provoost of New York believed the Church would die out, except in the cities, and took very little interest in preventing this wholly anticipated catastrophe; and Bishop Madison left the Church in Virginia, where once it had been as fully dominant as it was in England, so barren that it was almost extinct. Thus did an exclusively Anglican and aristocratic Churchmanship die of its own littleness, in its very strongholds. The Church would have died with it, if God had not infused new life into her.

It was the missionary spirit of John Henry Hobart, whose episcopate in New York began in 1811, that was, under God, the genesis of the Catholic spirit in the American Church. The story of how nearly his consecration was frustrated by the apparent impossibility of bringing three American Bishops together, is well known. But the consecration of Hobart began a new and larger life in the American Church. Then—nearly a quarter of a century earlier than the Oxford Movement performed the same service for the English Church—began in America that conflict of principles, between an Anglican and exclusive Church, and a Catholic and missionary Church, that is still waged to-day. The new spirit first became dominant over the old, when that tremendous revolution in the conception of the Church and the episcopate was accomplished in the consecration in 1835 of Jackson Kemper to go out to minister to a people who had not invited him. The Churchmanship of 1787 was turned upside down by that momentous consecration. The traditions of Erastian Churchmanship were, for the first time in the history of English-speaking people since the fall of the Stuarts, conquered by the new spirit of Catholicity. Henceforth the Protestant Episcopal Church in the United States of America could never again rest content while bound by the spirit typified by its name.

But the contest of the two principles is not yet concluded. Point by point Catholicity has won; but never until after a valiant fight. The tremendous power of conservative inertia was always on the side opposed to Catholicity. It fought Hobart, it opposed Kemper, it nearly succeeded in dragging George Washington Doane—one of the greatest and noblest figures in our history—out of his episcopate, it carried a relentless fight against every apostle of the higher conception of the Church. Yet with it all, not only did the number of those who were animated by the nobler ideals, steadily increase, but the ideals themselves became larger and nobler and more sublime. There has been a steady levelling up of Churchmanship since Bishop Hobart preached his crusade for "Evangelical Truth and Apostolic Order," and a steady increase in spirituality since he published his *Companion to the Altar*. Even conservative inertia has been lifted out of its lowest depths.

There are men, particularly those past middle life, who perhaps had, in their earlier days, evinced sympathy with the nobler ideals of the Church, but who more latterly ceased to grow with the growth of the Church. Sometimes this results from the mere mental inactivity of old age; sometimes from the increase of the worldly spirit, and the greater ease of obtaining money, even for noble purposes, where one is not suspected of being "advanced"; sometimes it results from dismay at the extravagances of shallow men who are carried on the waves of Catholicity, just as such men are found always on the crest of any great movement of men. But the drawing back of such men from a movement they once championed is always a sad picture, account for it as we may. If in their earlier days they believed the Catholic Movement directed by the Holy Spirit—and certainly the trusted leaders of that movement never had a lower conception of it—have they concluded now that the same Holy Spirit is no longer to be trusted? Or were they mistaken before? In either case, it is a sad exhibition of a want of faith in Almighty God; a manifestation of that lamentable *zeitgeist* which was so nobly condemned by our Bishops in their last Pastoral Letter. It is sad to think that there are those who had put their hand to the plow and had afterward drawn back; but it is only the plaint of the Apostle Paul over again: "Demas hath forsaken me, only Luke is with me." Demas is sometimes able to build churches and to adorn cathedrals and to found charities apart from Paul; but ultimate success has always attended only those efforts which could remain faithful in spite of chains and imprisonment. Out of the chains and dungeons which manacled and confined the Catholic apostle, has grown the noblest flower of Christendom. Demas, unwilling to advance with the ever expanding Church, finds himself always an ultimate cipher in the history of the Church. He "loved this present world"; but this present world proved an ungrateful lover.

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We printed not long since, the plea of a Polish Catholic layman in Massachusetts to this Church to assume the Catholic name which alone can commend our organization to those outside our ranks. If we really care to "see ourselves as others see us," we have here the opportunity. "A few months ago I knew nothing about this Church; had no idea that it possessed the Apostolic Succession and had valid sacraments. I did not know that it was a part of the Holy Catholic Church." What a rebuke is this simple statement and the näive plea that this Church will make herself known by a title that will suggest her true position, to that complacent spirit which, because we who are in the Church are convinced of the validity of her claims, sees no reason why a better name should be required. How little, how contemptible, is that position! Less than one out of seventy of the American people is numbered within this Church; yet we are quite satisfied with our own goodly portion, and have no interest whatever in so simple a reform, that would inevitably bring the true position of the Church to the attention of Christians in general outside her borders. We see no absurdity in inviting Presbyterians and Congregationalists to abandon the very foundations of their organizations in the interests of unity, while we are unwilling to surrender the more modern and infinitely less important accretion of our name. We ask others to do much in the interests of unity, while yet we are unwilling to do a very little thing ourselves. And yet it is frequently the very men who have talked most and written most about this unity, who refuse to assist this Church to do her own small preliminary part. And there are others who say the name is so small and unimportant a thing, that we ought rather to give our attention to larger matters than to that; forgetful that he who is not faithful in little things, is not trusted by Almighty God to do great things.

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And so it all goes back to the same contest between the narrow, self-satisfied, exclusive theory of the Church on the one hand, and the Catholic, missionary spirit on the other; the Churchmanship of Provoost and Madison *versus* the Churchmanship of Hobart and Kemper; the Churchmanship which was content that the Church should die out except among the narrow, cultured set in the seacoast cities, *versus* the Churchmanship which longs to bring the Gospel of Jesus Christ to all men, and seeks unity wherever she may find it; that is ready to welcome Poles and Syrians and our brothers of every land

equally with the sons of Plymouth Rock and the Daughters of the Mayflower. This is the Churchmanship that longs to open up this Church so that it may be seen to be large enough for all Christian people; not by offering to admit them into fellowship by other entrances than through Him who said I am the Door; but by showing the world the beauty and the grandeur and the infinite worth of those treasures which, in spite of our littleness, God has entrusted to His Church to give to all mankind.

Is it difficult to determine, in this issue, which is the side of the Lord of Hosts?

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WE ARE obliged to hold strictly to the rule which appears at the head of our Correspondence columns, requiring that letters for publication in those columns be signed by the actual name of the writer. This rule is, we believe, the best preventive of objectionable personalities that can be devised, for it compels every writer to assume publicly the responsibility for what he writes; and this alone is a great protection from the abuse to which an open correspondence department is always liable.

The following unsigned communication cannot, therefore, be admitted to publication in that department, for which it was evidently intended; yet it is so clearly written in good faith, and suggests a question so clearly germane to present discussion, that we give place to it here, in order to answer the question raised:

"*To the Editor of The Living Church:*

In your last issue, page 645, in the account of the annual dinner for men at St. John the Evangelist's, St. Paul, Minn., one of the guests, the Rev. Mr. Mitchell, is described as 'American Catholic.' Now to what particular branch of our divided Christendom does this gentleman belong? Can it be that the name so earnestly urged by many as the proper designation of the Protestant Episcopal Church, has been already appropriated? IGNOTUS."

We gladly reply:

The term "American Catholic Church" has informally been "appropriated" as a descriptive title of the Protestant Episcopal Church, as have many other titles. Also:

That the Protestant Episcopal Church is unique among the forms of our "divided Christendom," in that it has a technical name which, rightly or wrongly, its members simply will not use. Consequently the number of substitutes in common use is somewhat perplexing. *The Church Eclectic* once (October, 1898) analyzed such terminology in official and semi-official papers, with this result:

In the suggested "Constitutions" then awaiting final action after having been adopted by General Convention in 1895, the much-named body was once termed "That Portion of the Catholic Church known in law as the Protestant Episcopal Church in the United States of America"; three times, "this Church;" and once, "the Church."

In the constitution reported by the committee of the House of Deputies and then awaiting action, the Church was termed "Protestant Episcopal" once only, and was called "this Church" seven times, and "the Church" once.

In a pending revision of the Canons at that time—a pendancy which unhappily has become chronic—the said body was described once as "Protestant Episcopal," 129 times as "this Church," 24 times as "the Church," once as "the Church in the United States," and once as "the same," while the awkward difficulty was avoided by omitting an exact reference in times innumerable.

In the report of the Committee on the State of (not the "Protestant Episcopal," but) "the Church" (1895), the same body is 5 times called "the Church" and twice called the "National Church."

And so *The Church Eclectic* ran through the various official papers which at that time were before the Church, from which it appeared that the number of names actually in use for the Church technically called "Protestant Episcopal" was innumerable. Confusion would be worse confounded if one should make any attempt to learn from popular usage what is the exact technical title of the body thus referred to in various forms.

Its difficulty is multiplied many times over, if one refers to diocesan and official usage. The same editorial in *The Church Eclectic* noted that a statement on the Journal of the Diocese of Kentucky, for instance, read that the "Annual Council of *the Church in the Diocese of Kentucky* will assemble," etc., while the Bishop of Southern Virginia was quoted in the address which he had last delivered to his Diocese as referring to the same body repeatedly as "the Church," "the Church in Virginia," "the Church in Southern Virginia," and "the American Church." It observed, too, that the Constitution of the Diocese of Missouri begins with the following declaration:

"This Church acknowledges its allegiance to be due to the One, Holy, Catholic and Apostolic Church of Christ; and recognizing the body known as the Protestant Episcopal Church in the United States of America to be a true branch of said Church, having rightful spiritual jurisdiction in this country, hereby declares its adhesion to the same and submits to the authority of the General Convention."

We might easily go further and show that the variations which *The Church Eclectic* found in 1898 have at least not become less at the present time. Thus, the Pastoral Letter of the House of Bishops issued in 1901 does not once use the technical name of the Church, though the references to the Church are very frequent. A parallel to the usage of our Minnesota correspondent will be found in that instrument, for instance, in the expression, "The institution of the Catholic Church must be defended and supported," etc.

We cannot of course take up severally, for the sake of making quotations, the words of our several Bishops, though it is sufficient to say that one need only look through the file of diocesan Journals to discover that it would be impossible to say from the terms used by any of the Bishops, "what particular brand of our divided Christendom" might at any time be referred to. To take only those two Bishops who are, by virtue of their office, national executives in this Church, the Presiding Bishop in his brief address last year once used the expression "our beloved Church," and did not have occasion otherwise to allude to the said body; but his assessor, the learned and beloved Bishop of Kentucky, has occasion in his address for 1902 to refer, on page 42 of his diocesan journal, to himself as "overseer of the Church in Kentucky"; on page 44 to "the great Synod of the national Church," and to two men as "typical Christian Churchmen"; on page 45 to "our American Church"; on page 48 to "the Church"; on page 52 twice to "the Church" and once to "our Church"; on page 53 once to "the Church," once to "Christ and His Church"; on page 57 to "the Church"; on page 58 three times to "the Church" and once to "this Church"; on page 59 once to "the Church of God," six times to "the Church (one of them being an allusion to "the General Convention of the Church"); on page 60 to "the Church"; on page 62 to "His Church." It is fair to say that a part of the references to "the Church" are to the whole body of Christ's Church, while others refer to the national body of which the Bishop of Kentucky is a chosen and an honored pastor.

We think, therefore, that our Minnesota correspondent may perhaps be able to cite ample precedent for having used an expression to denominate the national body to which he owes allegiance, without using its technical title.

The way to avoid such variations in use is for intelligent Churchmen to decide upon a term that can and will be used by Churchmen in general.

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WE FEEL that, in listening to Bishop Kozlowski's statement of his position and his aspirations last week, the New York Church Club vindicated the wisdom of its formation. It presented an opportunity for the Polish Bishop to come personally but unofficially into touch with our people, whereby each might observe and, to some extent, test, the spirit of the other. And important though the actual terms of any written negotiations may be, it is vastly more important that there should be this personal interchange of courtesies.

And in commending Bishop Kozlowski's overtures and expressing the belief that they should cordially be accepted, Bishop Potter and Dr. Huntington showed their own statesmanship. We had been anxious, for we felt that the good faith of this Church in setting forth the Chicago Declaration was at stake; and we should have been much disturbed if those who have commonly been recognized as the exponents of that Declaration had seemed to fail when suddenly the question changed from an abstract to a concrete one. Moreover, we believe that the wisdom with which this present case is treated, will be a decisive factor in determining similar overtures from others.

We do not quite agree with Dr. Huntington that the wisest way to treat the overtures is by the repeal of the canon prohibiting Suffragan Bishops, and the recognition of Bishop Kozlowski as such. That would seem to incorporate him and his work under the provisions and limitations of our constitution, our canons, and our Book of Common Prayer, and we do not believe the Polish work can successfully be or ought to be subjected to

those limitations. We believe the wiser plan, as it is also the simpler, is for our House of Bishops to enter into a concordat with Bishop Kozlowski, recognizing and delimiting his jurisdiction, and specifying terms of relationship between the two ecclesiastical bodies. Dr. Huntington rightly says that as these Polish congregations become sufficiently American to desire their services to be in the English language, they will naturally come within our direct jurisdiction. Until then, we believe the concordat relationship to be wiser and better than a recognition of the Polish work by our canons, or by the creation of their Bishop, by election or otherwise, as a Suffragan in our system.

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TO OUR regret, charges have been preferred formally against another of our Bishops, being the Missionary Bishop of Sacramento, and the members of the Board of Inquiry have already been drawn, as stated in the diocesan columns. It is impossible to say of most of the specifications under these charges that they are other than trivial, and that fact must seriously discredit the few charges that might, if proven, establish some degree of misconduct. It should be explained that where such charges are presented the Presiding Bishop is allowed no option under our canons, but is bound, through his Assessor, to create and summon a Board of Inquiry.

It will be our policy in this case, as previously, neither to discuss nor to permit others to discuss the merits of the case through the columns of The Living Church. We trust it may not be unfitting, however, to express the earnest hope that the Board of Inquiry will conduct its proceedings in a rigidly judicial fashion, giving the fullest opportunity to the relators to present their case, and hearing all that can possibly be said to bear upon the matter. We trust that they will be able to find a Church Advocate who is thoroughly informed in canon law, but that if not, they will, after making the appointment, adjourn for a sufficient period to enable him to understand the subject, which is new to most attorneys at the bar; that a stenographer will be employed, so that in the unhappy event of supplementary proceedings being required, the question of fact as to the matter presented as new evidence may easily be determined; that the several charges or specifications will be voted on separately; and that, in the event of a determination that no presentation for the trial is required, the proceedings of the Board may have been so conspicuously characterized by impartiality and by thoroughness, as to have the effect of an acquittal in the public mind. If, unhappily, it may appear that there is such a *prima facie* case as to warrant the trial, we trust that the members of the Board will do their full duty in presenting the defendant, and not let it appear that the Church is powerless to act in cases of misdemeanors on the part of her Bishops.

Judicial inquiries are unhappy incidents at best; but far worse than any scandal that can result from an inquiry, would be the belief that mis-doings of a Bishop are being hushed up or ignored, on the one hand, or that partisanship or injustice is being meted out to him on the other. A great responsibility before the tribunal of public opinion, rests upon the members of this Board of Inquiry.

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WE CANNOT refrain from an expression of just indignation when the Catholic cause is so betrayed as it appears to have been by the late vicar of St. Michael's, Shoreditch, London. His practices have for some time been such as seem to us utterly indefensible; yet the laxity of discipline in the English Church is such that one must expect some irregularities. When the very foundations of the Catholic Faith are undermined and denied by men high in authority in the Church, who remain in undisturbed possession both of their spiritual cures and of the temporal emoluments pertaining thereto notwithstanding, it would seem as though even unlawful extravagances of ultra-devotion on the part of those who were successfully engaged in slum work might better be overlooked.

But when a popular uproar ensued, and under the guise of striking at these irregularities, the Faith itself, and the holy sacrament of the Eucharist were assailed by the Protestant throng, who hated not only the symbols but the things symbolized; and when, especially, his Bishop deemed it wise to act in the premises and to demand of the vicar that he conform to the strict law of the Church—then was Mr. Evans' opportunity. Then a wise man would have shown his wisdom. Then was the opportunity to recede altogether from symbols that might have seemed helpful, and from practices that no doubt were introduced in perfect good faith, and to have planted himself firmly on that which was symbolized, on the Faith itself. Under vastly more difficult circumstances, Tooth and Green and others witnessed to a good confession, and went to prison for their faith. Now was the opportunity for Mr. Evans to rise to the demands of a real Catholicity.

And he failed; failed sadly, grievously. We shall not here repeat the story of his fall. It is sufficient to say that he has forfeited the sympathy of English Catholic Churchmen, and has made the continuation of the real Catholic work at St. Michael's very difficult. He has betrayed—if reports be true—the cause it should have been his chiefest duty to defend.

And this suggests a limitation of the Catholic Movement, in America quite as truly as in England. We are continually losing ground by the mistakes of our well-meaning friends. Not that we lose more ground than we gain; far from it. There is a constant and a remarkable advance to the Movement. But how often, when we discover specific parishes or Dioceses or fields that we have lost, when we seek the reason, do we find it said: A— was indiscreet; B— repelled people by his lack of wisdom; C— was imprudent.

We knew a clergyman who went into a quiet, peaceful, average farming community, and immediately revolutionized the service to introduce the whole "Six Points," with several others as well; and then resigned his charge, when the trouble began, and left the farmers to pay the bill for the incense: Does anyone suppose Catholicity is making a steady gain in that parish?

Shall we, then, cater to public taste? No! But to *ignore* the section of public opinion with which one must come immediately into contact, or roughly to defy it, is to lose ground where one might gain.

We sometimes feel that the chief danger to the Catholic cause is from men calling themselves Catholics.

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A LEAFLET has been issued by the D. and F. Missionary Society in connection with the movement set on foot by the officers and members of the Foreign Missions Boards in the United States and Canada, at their recent meeting in New York, to invite the Christian world to unite in prayer for Mission work during Holy Week. For ourselves, we are always ready to promote efforts looking toward united prayer for good objects, and we believe that such united prayer is most truly an impelling force. It is almost the only way that all Christian people can work together as one body; and it is thus the more our duty to stimulate it.

We cannot forget that intercessions anciently formed a large part of the liturgical services for Good Friday, a remnant of which holy custom has come down to us in the three collects for that day which we find in the Book of Common Prayer. The Mission Boards have thus acted with true liturgical precedent in asking that Holy Week be used for such intercessions.

The leaflet to which we refer may be obtained freely on request of The Secretaries, D. and F. Missionary Society, 281 Fourth Avenue, New York.

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IN PRINTING this week, in large part, the sermon of the Bishop of Pittsburgh, "Concerning the Title of the American Church," which was delivered recently in Trinity Church, Boston, by invitation of the Massachusetts Church Union, we feel that an expression of thanks is due the Bishop for his statesmanlike address, to the Church Union for providing the opportunity to present the Correction movement intelligently to the people of Boston, and to the rector of Trinity Church for placing that edifice at the disposal of the Church Union for the purpose. The latter courtesy, coming from one not a member of the Church Union and well known to be in disagreement with it on many subjects, was especially appreciated, not only by the members of the local organization, but also by Catholic Churchmen in the country at large. To these three parties we feel justified in expressing the thanks of our readers.

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PERHAPS a few good Protestants in Kansas may recently have had doubts as to whether the unaided prayers which come from the eloquence of the "divine" who prays extemporaneously, are better than those from the Book of Common Prayer. Such a suggestion would at least have been appropriate, when the chaplain of the lower House of the Legislature of that state concluded a long prayer at the opening of a session, according to local papers, with the petition:

"Therefore, O Lord, we pray Thee, that the self-respecting people

of Topeka be shown it is their duty to go to the primaries in the spring and vote for a God-fearing Republican for Mayor."

The leading Democrat of the House thereupon protested, and insisted that the House should have prayers from a preacher who did not resort to such utterances. The Republican members of the House indorsed the criticism. We hope that some of them may have recalled that this is the logical result of the repudiation of a Book of Common Prayer.

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ACTING under the terms of a bequest, the authorities of Lake Forest College, Lake Forest, Ill., announce that once in ten years there will be a competition, under specified terms, for a prize of $6,000 to be awarded for the best books or treatises *"on the connection, relation, and mutual bearing of any practical science, or the history of our race, or the facts in any department of knowledge, with and upon the Christian Religion."*

In the deed of gift, the founder had in view:

"The religion of the Bible composed of the Old and New Testaments of our Lord and Saviour Jesus Christ, as commonly received in the Presbyterian and other evangelical churches." His object was "to call out the best efforts of the highest talent and the ripest scholarship of the world, to illustrate from science or any department of knowledge, and to demonstrate, the divine origin and the authority of the Christian Scriptures; and, further, to show how both science and revelation coincide, and to prove the existence, the providence, or any or all of the attributes of the only living and true God, infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness, and truth."

It is announced that the prize will be awarded for the first time on June 1, 1905, and the attention of scholars is now invited to the matter. The prize is to be known as the Bross Prize, it being awarded through the gift of the late William Bross of Chicago, as a memorial to his son, Nathaniel Bross, who died in 1856.

There will also be delivered at Lake Forest College, afterward repeated at some designated place in Chicago, an annual series of lectures known as the Bross Lectures, President Patton of Princeton Theological Seminary taking the course for the current year, being the first series.

Full information both as to lectures and as to the prize competition may be obtained by addressing The President of Lake Forest College, Lake Forest, Ill.

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ASH WEDNESDAY, we learn from the Quincy (Ill.) *Optic*, was observed at the First Baptist church in that city by a "service of devotion and prayer, lasting from 6:30 in the morning until 9 P. M." The "leader of the meeting was changed hourly."

Surely Churchmen have something to learn from the devotion and the spiritual progress of those outside her borders.

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## ANSWERS TO CORRESPONDENTS.

X. Y. Z.—QUERY: Is it conduct "unbecoming a clergyman" in the West frequently, when eating at a restaurant, to send out for whisky or beer and drink it publicly at the restaurant and at times to go into a public saloon and buy beer and sit down at a saloon table and drink the beer? ANSWER: Our judgment would be that the foregoing would constitute "conduct unbecoming a clergyman."

A. D.—The Doxology is found in our English Bibles in St. Matthew's Gospel, but not in St. Luke's. It is not found in any of the oldest Greek manuscripts, nor in the Latin Vulgate. It is undoubtedly interpolated from one of the Greek liturgies. The Roman Catholic Church naturally follows the Latin Scriptures in rejecting the Doxology; the Greek Church used it, at least from the time of St. Chrysostom. The Anglican Church has taken a middle course, and uses it in choir and private offices; but follows the Western Church in omitting it in other services.

H. R.—The red super-frontal is used in some churches in the United States. At the chapel of the General Theological Seminary it is always seen, and in several other churches where ancient English customs prevail. You are quite correct as to the symbolism. There is no *law* in America on the subject; but the *custom* of using the red super-frontal is very suitable.

G. W. B.—The full account of the Bishop Brooks Memorial service at Trinity Church, Boston, was printed in the daily papers of that city next morning, which included a large part of Bishop Lawrence's address. The latter has not been printed in pamphlet, so far as we know.

172—(1) Candle drippings may be removed from wooden gradines by placing common butchers' brown paper on the surface and pressing with a hot iron. The paper will absorb the grease.

(2) Paintings in the sanctuary, apart from the reredos, need not be veiled during Passion-tide. They are decorative and not a part of the ritual "ornaments."

F. F. K.—In the clipping you have sent from a secular paper, and in many similar attacks on THE LIVING CHURCH for its criticism of the episode connected with Dr. Hale and the Bishop Brooks memorial service, it is quite erroneous to declare that THE LIVING CHURCH directed any criticism—much less any censure—against the officiating Bishops. We did not suggest that they should have passed by Dr. Hale without communicating him. The onus lies between Dr. Hale and any who may have invited him thus to receive. We considered simply the sacrilege committed by one who could not or does not subscribe to everything expressed in the whole Communion office, receiving the sacrament while not assenting to what had gone before. The office, from beginning to finish, is one, and the act of receiving may not be construed apart from the whole office. The issue does not hinge primarily upon the rubric, "And none shall be admitted," etc. But if it were true that that rubric applies only to our own people and not to outsiders, how could it be alleged that the rubric relating to repelling notorious evil livers applies to "outsiders" either? Both, or neither, apply to our people exclusively. Clearly, we should have no protection at all on the first hypothesis. But it is an unreasonable and unnecessary hypothesis.

## The Parish Question Box.

ANSWERED BY THE REV. CHARLES FISKE.

[The questions answered in this column have been taken from those found in a parochial question box, where parishioners were asked to drop questions about doctrine, discipline, and worship. They treat, therefore, of subjects which are really inquired about among the members of an average congregation.]

### XIX.

WHY do not your clergymen exchange pulpits with the ministers of other denominations?

This question involves the entire subject of the proper ministry of the Church. Our own Church prays for Christian unity, has been diligent in the effort to bring it about, and earnestly longs to have her prayers and labors rewarded. To some outsiders, therefore, it seems strange that we do not work towards the hoped-for result by the present popular method of pulpit exchange. We shall try here to explain why we do not.

Christ came to earth to found a Church. His apostles were its first ministers. They, under instructions received from Him, organized its government. He had promised to be with them always, and so they ordained others as their successors, through whom this promise was to be fulfilled. It is plain that in the early Church only those who had been ordained by the Apostles could take the office of the ministry. The Apostles were the *ordaining body*, though they often united with them the presbyters (or elders) in the laying-on of hands. At the death of the Apostles we have three orders of the ministry: Apostles; Presbyters, or elders, who were also called Bishops; and Deacons. After the death of the Apostles, those whom they had consecrated to take their place, were in turn called apostles, but gradually, out of honor for the original twelve, the name bishop became exclusively applied to them, though their office remained the same. The other two orders of presbyters and deacons remained, with the same names.

Now these Bishops (or apostles) in turn consecrated others—and so the line has come down to the present day; Bishops consecrating other Bishops in succession, and they others, so that the line never failed.

Now the three great branches of the Church Catholic—the Anglican (which includes our own), the Roman, and the Greek—have this apostolic ministry; the Protestant denominations have thrown it away. Most of them say that it is unnecessary; some, like the Presbyterians and Lutherans, claim to have a "presbyterial succession," that is, a succession through presbyters, the second order of the ministry; but the Greek, Roman, and Anglican Communions alone, speaking generally, have the apostolic ministry. Together, they form about nine-tenths of all Christendom.

The point, then, is this: Having this apostolic ministry, and believing it to be in accordance with God's will that it should be jealously preserved, we should be untrue to our convictions if we threw it away and let other clergymen, not thus validly ordained, enter our pulpits or celebrate our sacraments. It is not a question of harshly accusing others of irregularity; it is only that we believe in the necessity of this ministry of divine appointment, and we must be true to our belief.

"We do not presume," said the late Bishop Lightfoot, "to pass any judgment on Christian communities differently organized than ourselves. To their own Master they stand or fall. He knows what allowance to make for the multitude of things which are hidden from us. Our plain duty is to guard faithfully what has been committed to us, and leave others to Him who judgeth righteously."

## THE ARCHBISHOP ENTHRONED.

### Magnificent Pageant in Canterbury Cathedral.

#### MISTAKES AND DISLOYALTY AT ST. MICHAEL'S, SHOREDITCH.

London, February 17th, 1903.

THE enthronement of the new Archbishop of Canterbury and Primate of All England (Dr. Davidson) took place in Canterbury Cathedral last Thursday, 12th inst. It took place about noon, there have been a Chapter Eucharist in the Cathedral some hours earlier. Upon receiving from the Vicar General the mandate for the enthronement, the Chapter proceeded to conduct the Archbishop from the Archiepiscopal palace to the great west door of the Cathedral; where was stationed a guard of honor, consisting of 50 men of the East Kent Regiment, with their band. Meanwhile, and as the Cathedral was filling, Dr. Perrin, the organist, had begun his musical programme, preceding the service. The Earl of Rosebery, who sat near the seat of the Dean (Dr. Farrar), who, though in feeble health, was present, wore a lily in his button-hole; and this, reputed to be St. Thomas of Canterbury's flower, was—despite King Henry VIII.'s impious crusade against that martyred Archbishop's cult—generally worn by Bishops, priests, and laymen, official and non-official. The procession was formed in the cloisters, and included a long line of Mayors and other officials, representing the various municipalities of Kent, Peers and Commoners, the Lord Lieutenant of Kent, the clergy of the Archdiocese, representatives of the Winchester Diocese, Deans and other Church dignitaries, the King's scholars and their masters, the choristers and lay clerks, the Minor Canons, the six preachers, the Canons, the Bishops, and the Archdeacon of Canterbury (the Bishop of Dover). Finally came the Lord Archbishop, supported by the Vice-Dean and Senior Canon, and followed by his chaplains and officers. The Primate was preceded by the Rev. W. J. Conybeare, one of his chaplains, carrying the Primatial Cross. His Grace's scarlet train was borne by Master Ellison (his nephew) and Master Paris, one of the King's scholars. The procession passed up the nave, the choir singing the psalm *Benedictus Dominus*, and the Primate was conducted to the stall of the Archdeacon adjoining the Archiepiscopal throne, where, with the Primatial Cross at his side, he seated himself. The mandate for the enthronement having now been read aloud by the notary public, the Archdeacon, proceeding to the execution thereof, conducted the Primate to his throne, and made him "to sit down in it," the form of installation in Latin; the accompanying music being Rhunberger's Pastorale in A. Then followed matins—though Sext would obviously have been a more suitable office, for it was now high noon—and afterwards the Primate was conducted by way of the southwest transept to the so-called Chair of St. Augustine (thirteenth century) in the Corona, the beautiful little chapel in the extreme east apsidal end of the Cathedral, and where formerly was religiously preserved a fragment of St. Thomas' skull. The present successor of that martyred Primate being seated in the marble pontifical chair, the Archdeacon repeated to him the words of installation and enthronement; and then his Most Reverend Grace, rising and facing the east, knelt for a moment or two in private prayer. Returning to the choir by way of the northwest transept, Lochner's March in B flat being played during the progress of the procession westward, the Primate was conducted to the Dean's stall, which Dr. Farrar had vacated for an adjoining one. Calling on the Primate to sit, the Archdeacon uttered the formula, *"In signum realis possessionis vos reverendissimus pater, in hac sede collocamus."* Then was sung the *Te Deum,* to Stanford's setting in B flat, after which various versicles and special suffrages were said by the Archdeacon, the service concluding with the Primate's blessing.

Immediately afterwards took place the usual ceremony in the Chapter House, where the Archbishop, having been placed by the Archdeacon in the principal seat at the east end, took the corporal oath upon the Holy Gospels in allegiance, and received the promises of obedience from the Dean and Chapter severally, and all the various minor officers of the Cathedral Church.

Luncheon was subsequently served in the Cathedral Library to the Bishops, Mayors, and other invited guests. The Primate, in response to the toast of "The Archbishop," said he wondered if there was a man in England who would have found it an easy task to stand where he stood to-day, or to have taken part in a service "so full of Divine and human interest and significance." Then, after referring to three important epochs of his past life, he went on to say:

"There were special duties and difficulties and anxieties of to-day." Taking one point only, it was his lot some years ago, in compiling a biography of Dr. Tait, to read a great number of letters addressed to him, 35 years ago, on his appointment to the Primacy. At that time the instances were few and far between in which letters came from across the sea. Now all was changed. Letters came to him from every part of the world, so far as time had allowed, showing the world-wide interest in the office he held, and in the change which the late Primate's death had involved. From India, Canada, South Africa (Australia had not yet had time), these letters had come, and, above all, from the United States of America. (Cheers.) He was deeply sorry that the kind endeavor which the American Church made to send as a representative his friend, the Bishop of Massachusetts, had been rendered futile by some misapprehension as to the date of the enthronement. They none the less appreciated the thought of their brethren across the sea, and felt very deeply. (Cheers.) He wished to tell his audience one curious fact—the notice of his appointment was communicated to the ordinary channels of information, and was sent to America early the next morning. Before the English newspapers were in the people's hands or the fact was known, he received from the Church in the United States a telegram congratulating him upon his appointment. It might be called an accident, but it was one of those accidents which was significant of a great deal. It showed the depth of the interest, the closeness of touch, the rapid communication now marking the work of the Anglican Church [? Communion] in every part of the world. (Cheers.) It tended not to diminish one's notion of the responsibilities resting upon him. The solemn ceremonial in the ancient stone chair betokened a world-wide interest and responsibility. That interest was due in no small measure to three men—Tait, Benson, and Temple—and it was still bearing fruit. Communications had also come, he stated, from all the Protestant Dissenting bodies in England, the Presbyterian Establishment of Scotland, the French Protestant communities, but more markedly from the great Church of the East. The last thing he [himself] would think of doing on that occasion was to formulate a policy or a plan. There were many who "looked back on the sixteenth century with a strange ignorance of history, trying to make out that everything in the Church of England turned upon and depended upon that"; while another group, "equally ignorant of history, would try to make out that what happened was a lamentable interlude and a melancholy blunder in the Church's life." To "steer between the two" and to hold the Church's cause "on the lines by which her Master would have her go forward"—that was the task which lay upon him. They heard, he said in conclusion, of a growing alienation between the clergy and the laity. It was not for him to judge what element of truth there was in such forebodings, but, if true, they must "probe them to their source," and the "root of bitterness" must be swept away. We were living in "a democratic age," and "neither in Church or State would arbitrary government or rule be tolerated." He was the last man who would try to do anything in support of such system "of his own bat and of his own authority." He prayed that it might be said of him at the last that "He at least tried to serve his generation according to the will of God."

#### THE TROUBLE AT ST. MICHAEL'S, SHOREDITCH.

The Rev. H. M. M. Evans, late vicar of St. Michael's, Shoreditch, and his two assistant curates, left the parish week before last, Mr. Evans having removed from the church some handsome stations of the cross and statues of Our Lady and St. Michael—probably, however, his own private property. The Bishop of London immediately licensed the Rev. A. M. Cazaret, chaplain to the Bishop of Stepney, to take charge of the parish during the temporary vacancy in the vicariate. Visiting the church on the following Sunday morning for the usual sung Eucharist, a representative of the *Church Times* found the priest-in-charge himself ringing the bell, and before beginning the service he was obliged to announce that owing to the absence of the organist the Holy Eucharist would, that Sunday, have to be said instead of being sung. Although the late vicar still retains, so far as is publicly known, his allegiance to the Catholic Church in this country, it lamentably appears that a portion of his old congregation have seceded to the Romish Dissenting body, in connection with which a new chapel has just been opened only about 400 yards from St. Michael's, Shoreditch. Amongst the seceders were the Sunday School teachers, who had the base effrontery to take with them all their scholars to the mission chapel. It is re-assuring to know, however, that some who were present at the schismatical Romish worship on the morning of Sunday week were back at St. Michael's for evensong, and finding that the rumor they had heard as to a Protestant-minded priest being sent to take charge of the parish was false, said they should remain at St. Michael's. The priest-in-charge is continuing the Daily Eucharist, which is being fairly well attended.

The wardenship of St. Augustine's College, Canterbury, has now been accepted by the Rev. J. O. F. Murray, Dean of Emmanuel College, Cambridge. The new warden, who is a dis-

tinguished Cambridge scholar, was ordained in the Diocese of Truro in 1883, and became Dean of Emmanuel in the following year.

The Archbishop of York, in his *Diocesan Magazine* for February, earnestly commends the Brotherhood of St. Andrew to all Church people in his Diocese. It is by such private efforts as these of the Brotherhood members, he says, even more than by public addresses, "that we are often able to promote the spiritual welfare of our brethren to the glory of God." There is reported to be a fresh rumor that Dr. Maclagan intends to resign the Northern Archbishopric as soon as the new Primate gets fairly settled down to work.

It seems to be now almost an open secret that the See of Winchester has been offered to the Bishop of Rochester, but declined by him; the rich thing about it being that the Crown had stolen a march on the *Times* newspaper, and had already made the offer at the time of the appearance of its sheet-lightning leading article against the translation of the Bishop from Rochester to Winchester. In declining the translation, if really offered to him, Dr. Talbot, I think, has acted very wisely, and for more reasons than one; one being that the Church undoubtedly needs him more in South London than down at Winchester.

The Deanery of Winchester has, it is understood, also been used—indeed, rumor has it that it is going begging. Dr. Wace, for one, is reported to have declined the post on account of its impoverished condition financially.

The Primate has appointed as his Domestic Chaplains the Rev. C. P. Banks, Domestic Chaplain to his Most Rev. Grace when Bishop of Winchester, and the Rev. W. J. Conybeare, Domestic Chaplain to the late Primate. The present primate thus has the same number as Dr. Benson had, Dr. Temple having had only one. For admission to the spiritualities and temporalities of the Primacy Dr. Davidson has had to pay fees amounting to £844, 6*s.* 4*d.*!!! J. G. Hall.

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"Everyone who was on the firing-line from twenty-five to thirty years ago will recognize that theistic thought holds a far more commanding position to-day than it did then," says the New York *Independent*. "At that time popular thought was busy with Professor Huxley's 'Lay Sermons.' Professor Tyndall was 'prolonging his vision backwards and discerning in matter the promise and potency' of all things. Strauss was proclaiming in 'The Old Faith and the New' the final triumph of atheism; and Romanes in his 'Candid Examination of Theism' was showing, not only that theism has no logical standing, but that so surely as science is true so surely is theism falsely and impossible. How completely this has passed away in the higher speculative circles is plain upon inspection. Professor Tyndall's famous address has become the subject of a smile. The 'Lay Sermons' are laid away with other antiquated matter. Romanes lived to return to the Christian faith. Conflicts of science and religion are out of date; and the chair for their reconciliation has become a matter for humorous reference. Evolution is no longer a monster of hideous mien, and has even become a favorite with many theistic writers. The last work of the old polemic atheism, the 'Riddle of the Universe,' by Haeckel, was generally recognized as born out of due time when it appeared, so much so that one of Germany's leading philosophical critics did not hesitate to characterize it as a disgrace to German scholarship."

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"Truth," wrote Plato, "is the right assignment of names." Murder, swindling, and adultery are ugly words, but no nation has ever been, or ever will be, the better for using pleasanter synonyms for crime. "The nakedest, savagest reality is preferable to any semblance, however dignified,"—Carlyle's fierce insight would never have admitted pleas of uncontrollable impulses, intolerably grinding etiquette, money-coining delusions. That is not to say that it is always and in every case a bad thing for men to make excuses for other men's crimes. It is surely a good thing that we should realize the limitations and the frailty of human nature; that we should not judge, lest we be judged; that there should always be room for the self criticism: "There, but for the grace of God, goes Richard Baxter." But it is, and it must be, a bad thing when behind any condonation of wrong-doing there is the slightest suspicion of snobbishness; or when in the tendency to gentle criticism there can be traced comfortable assumptions that a lenient judgment of this or that failing—possibly our own, still unsuspected by others—will become the rule rather than the exception. It must always be bad when the keynote of criticism and judgment of a crime is laughter. When men begin to laugh at particular instances of wrong-doing, they are not very far from doubting whether after all it matters that wrong has been done.—*Spectator.*

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The noblest human life is not the life which has most of wealth or fame or rank or power or knowledge in it, but which has most of God in it, for we are made for Him essentially and above all.—*The Standard.*

## BISHOP KOZLOWSKI IN NEW YORK.

### Speaks before the Church Club.

### IS INDORSED BY BISHOP POTTER AND DR. HUNTINGTON.

### Other City News.

THE Church Club of New York, at its February meeting, gave a cordial welcome to Bishop Kozlowski of the Polish Catholic Church, to his priest-translator, the Rev. T. U. Jakimowicz, and to his attorney, Gordon A. Ramsey, Esq. President Miller presided and congratulated the Club on being the first lay organization to act upon the advance of these Poles toward the Church. Bishop Potter sent a letter saying a Confirmation kept him away, that Bishop Kozlowski's orders are not to be questioned, and expressing the warmest sympathy with the purposes of the Polish Bishop. Speaking through his interpreter, the Bishop told his history, and the history of the movement, and Mr. Ramsey set forth forms of persecution, behind some of which he felt convinced the late Roman Archbishop of Chicago has been. Father Jakimowicz related, to the delight of the Club, some very interesting facts about the old Catholic movement in Europe, mixing in wit and sarcasm, all the more telling at times because his English became involved. He stated it to be Bishop Kozlowski's ambition, not alone to bring 80,000 Poles into close relation with the American Church, but to "set a tide running Christ-ward, and not Rome-ward, that may eventually free even the Poles of Russia and Prussia."

The interesting feature of the evening was an address by the Rev. Dr. Huntington of Grace Church, who began by expressing delight that on that day, Ash Wednesday, religious bodies growing out of the Reformation had freely employed usages familiar to the Church, and from the other direction came a Catholic advance. He confessed to much surprise that the first fruit of the Quadrilateral should have come from a people so unlike ourselves in tradition and language, and said he had been looking in quite the opposite direction.

"The present advance is sincere," said he, "and I do not see how the Church can do other than meet it cordially.

"I am not in the secret counsels of the House of Bishops, but after a study of this question for thirty years, I can say that there is no constitutional difficulty in the way of a recognition of this Polish movement. The trouble is, I think, with a canon merely, and that can be changed at Boston next year. If Canon 19, title I, prohibiting Suffragans, were repealed, the way would be clear, it seems to me. This canon was made to fit a case arising in Maryland in 1829. Suffragans are of two kinds. One kind is represented by the Bishop of London, who is a Suffragan of the Archbishop of Canterbury, the other kind by the Bishop of Dover, who is a Suffragan of a Diocesan, whose exact title I cannot just now recall. The difficulty with us is the reconciliation of territorial jurisdiction, and of language jurisdiction. The former must govern, and a Pole congregation, coming to speak English and to be American, would pass out of the jurisdiction of language into that of territory. Bishop Kozlowski might, I would suppose, become Bishop Suffragan of the Presiding Bishop in one sense, and Bishop Suffragan of such Diocesan as might have Poles resident in his jurisdiction and give his consent to the Suffragan arrangement. There might be a few Bishops who would object, but if the public opinion of the Church sanctioned the plan, few could long stand out against it."

No resolutions were adopted by the Club, but the sentiment in favor of the Church receiving these Polish Catholics was unanimous. The Rev. Dr. Huntington asked Bishop Kozlowski if he had examined the Book of Common Prayer from a doctrinal standpoint and if he accepted its teachings. To both questions the Bishop gave an affirmative reply.

#### BRIDGE AFFECTS CHURCH PROPERTY.

A new bridge to connect Manhattan and Long Islands, with the New York approach at Fifty-ninth Street, will affect the property of St. Thomas' Chapel and probably make a change of location necessary. While the approach of the bridge is not expected to come within two hundred feet of the chapel property, there is a plan to widen all of Fifty-ninth Street, which would take about forty feet off the fronts of Memorial Hall and the Halsey Day Nursery. The chapel proper is on the Sixtieth Street end of the property, but if the present plans of City authorities are carried out it is probable that the entire property will have to be sold and a new site sought elsewhere. The immediate neighborhood will not be abandoned, as the work is very important. A class now under instruction is the largest in the history of the chapel.

#### WORK AT ALL ANGELS'.

All Angels' Church is the upper west side parish, whose late rector was the Rev. Dr. Charles F. Hoffman. The present

rector is the Rev. Dr. S. DeLancey Townsend, who recently celebrated the fifteenth anniversary of his service in the parish. The year book of the parish, just published, commemorates that anniversary, reviewing the work of the fifteen years. Within two or three years there have been added to the church interior many memorials, including the altar, reredos, pulpit, chancel rail, and windows. Many of these are illustrated in the book. Announcement is also made that a new parish house is assured by gifts of parishioners and that a Summer Home for the fresh air work will be ready next summer. It is to be a memorial of Harold and Alexander Humphries, who were drowned in the Nile last summer, and is given by their parents.

BRONX WORK.

St. Edmund's Chapel, in the Bronx, was planning to erect a new chapel on its property at Mt. Hope, but it has transpired that there is a flaw in the title and a new site will have to be found. The old property was held by St. James' Church, Fordham, on a 999 year lease from the owner of record who bought it at a tax sale. The latter, it seems, was defective, and now the heirs of the original owner have brought suit to recover the property. St. Edmund's mission committee is advised to defend the suit, but has decided that it would not be right to spend the mission funds in that way, and will therefore try to find another site and means with which to secure it.

The new building of St. David's mission in the Bronx was opened last Sunday evening, when a service of benediction was said by Archdeacon Nelson. St. David's is a mission for colored people under charge of the Rev. E. G. Clifton. Its services

ST. DAVID'S CHAPEL, NEW YORK.

were formerly held in a store on 158th Street, but property was bought by the Archdeaconry on 160th Street, where the basement of a church has been built. The property cost $9,250 and $7,000 has thus far been spent on the building. There is no debt.

SCARLET FEVER IN A RECTORY.

The Rev. Frederick M. Kirkus, rector of Trinity Church, Bayonne, has been afflicted through the loss of his only son by scarlet fever on February 3d. The disease made its appearance in the rectory on January 28th, attacking all three children of Mr. Kirkus. The health department quarantined the house, so that Mr. Kirkus has been unable to see any of his parishioners. There was no curate in the parish, the work of which was carried on by lay people, priests being called in for services. Mr. Kirkus left his home by permission of the authorities the day before Ash Wednesday and expects to conduct all Lenten services. At his request the Bishop has postponed his engagement to visit Trinity Church to confirm a large class until a date to be set about Whitsunday.

CITY NOTES.

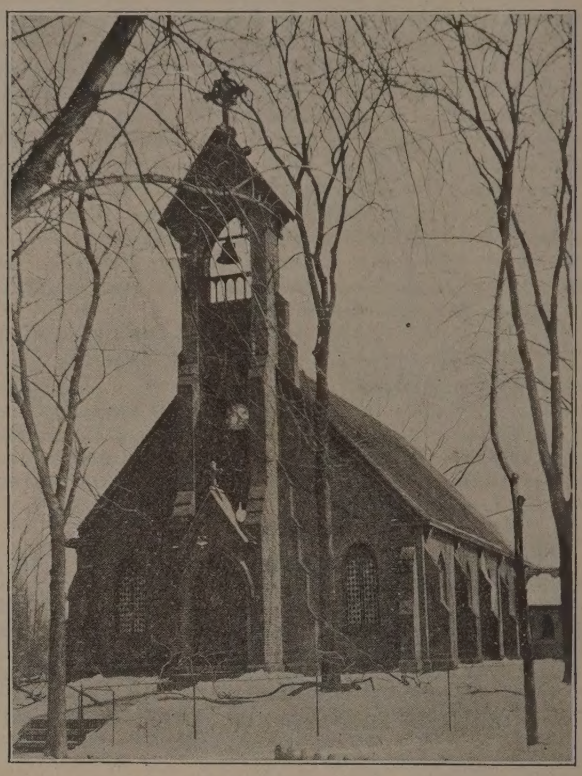
The Rev. Dr. Henry Sylvester Nash of the Episcopal Theological School at Cambridge is to deliver a series of Lenten lectures at St. Bartholomew's Church on Thursdays and Fridays, beginning this week. "The Life of Christ" is to be the general topic, special subjects commencing with "The Fulness of Times" on March 5th and ending with "The Passion, Crucifixion, and Resurrection" on April 3d.

The Long Island Local Assembly of the Brotherhood of St. Andrew met Thursday evening of last week in the parish house of St. Luke's Church, Brooklyn. After a short business session a conference on "Special Lenten Work for Brotherhood Men" was held, the opening address being made by the Rev. Thomas J. Lacey, Ph.D., rector of the Church of the Redeemer.

Brooklyn churches are all holding special Lenten services, Holy Trinity having daily services at noon, St. Luke's daily services at 4:30, and St. Ann's, Grace, St. Paul's, Redeemer, St. Peter's, and St. Mark's adding to the number of their week-day services and having special Lenten subjects at Sunday services.

PROGRESS IN LONG ISLAND.

Grace Church, Whitestone, has been greatly enlarged and improved at an expense of $12,000. A new chancel has been built and with large guild rooms on either side of the chancel the building is now complete and adequate for parish work. New furnishings are in most cases gifts of organizations and individuals of the parish, the Bishop's chair being given by the Woman's Auxiliary; the chancel rail and credence table by the



GRACE CHURCH, WHITESTONE, L. I.

Junior Auxiliary; the pulpit by the junior warden, Mr. J. J. Merritt, Jr., and the brass lectern by Mrs. Mary J. King. The enlarged church was dedicated by Archdeacon Bryan, the Rev. Rockland T. Homans, rector of the parish, and several of the neighboring clergy. The parish is an old one, having been incorporated in 1858, although services were held for many years before by the assistant of St. George's, Flushing. There are over two hundred communicants and a large class awaiting Confirmation.

## RELIGIOUS EDUCATION ASSOCIATION.

THE Religious Education Association, recently organized in Chicago, and intended to unite in one body those who are desirous of developing and improving religious education, through the Sunday School and elsewhere, makes the following announcements:

(1) The Association invites to membership all persons who are engaged in religious and moral instruction, or who are desirous of promoting such work; (2) the enrollment fee for members is one dollar and the annual dues two dollars; (3) all members who enroll before March 25th will have their names printed in the list of original members contained in the first annual volume of Proceedings of the Association; (4) one copy of the Proceedings will be sent free to each member of the Association; and (5) application for membership may be made to the Acting Secretary of the Association, Professor C. W. Votaw, University of Chicago, Chicago.

THINK of life, how short it is; how much unavoidable bitterness it possesses, how much which it is easy either to bear or to chase away and think how the power of affection can make all things right! Tremble before the chains of selfishness; free thyself from them by a new sacrifice of love and purify the heaven of home. Ascending clouds can easily expand into destructive tempest or disperse and leave not a trace in the air. Oh! chase them hence with the powerful breath of love.—*Miss Bremer.*

# Massachusetts Church Union Sermon.

## "Concerning the Title of the American Church."

BY THE R.T. REV. CORTLANDT WHITEHEAD, D.D., Bishop of Pittsburgh.

Delivered in Trinity Church, Boston, by Courtesy of the Rector, and at the Invitation of the Massachusetts Church Union.

[After recalling the request of the Joint Commission for expressions of diocesan opinion on the subject, he showed the importance which is attached to names in general, quoting from a letter from the Rev. E. W. Worthington, printed in The Living Church.]

BUT before attempting even to open the discussion, one thing should be emphasized which is almost always overlooked, the distinction between the *Name* of the Church and its legal and local *title*. The Name of the Church no one can change. Every time we profess our faith we declare our belief in the One, Holy, Catholic, and Apostolic Church, and there is not one of us who does not glory in the fact that by his Baptism he belongs to that Church. If he does not, he belongs nowhere, to no religious or ecclesiastical body, for there is none other. And the Church to which we belong has no right to be, unless it is a true branch of that Holy Catholic Church, and no matter what any individual of Council, Synod, or Convention may do or say, the question of changing the Name of the Church is not the subject before us. We cannot change it if we would, and we would not if we could. The Name of the Church is fixed by a perpetual decree. It is given in the Creeds, and we have no other. But "there has been fastened on us a local Title, and the question now before us is whether we shall make our Local *Title* agree with the *Name*, or whether we shall allow the Title to keep on what multitudes believe to be its contradictory and belittling witness against us, to our embarrassment, and to the great satisfaction of our adroit and implacable Roman sister, to say nothing of others; and whether we shall relieve our own people who under this Title have long been deceived in not being able to recognize their own identity as members of the Catholic Church. The advocates of a change or correction wish simply to have the privilege of using our own name, not to make a new one. It is not so much an innovation as a restoration, and in the cause of historical accuracy and ecclesiastical fitness."

You will understand then why, in what I shall say, I shall use as much as possible the word "title" for name.

There are only four questions to be asked: (1) Is it reasonable to change our title? (2) Is it right? (3) Is it expedient? (4) Is it possible? And there might, perhaps, be added a fifth —Why not?

Is it reasonable? That question is already answered in part by various considerations contained in the Memorial of the Diocese of Milwaukee, rational considerations which commend themselves to the minds of men engaged in the Church's work in a community of diverse nationalities. But there is much more to be said. The function of a name is to differentiate. If this were all, one name might be as good as another. But the name of a great organization is not only to differentiate but to describe. Does Protestant Episcopal properly describe to our advantage and that of others?

I have taken pains to see what epithets have been used by those who criticise our present title. One says, "It reeks of controversy and incorporates in the permanent official name of the Church a symbol of division," "it emphasizes our separation" (*Church Standard*). From another quarter (Albany Report), we are reminded that "it was fastened upon the Church by a sort of accident," that it contains "an overcharged emphasis," that it "is becoming in its full form unfamiliar, negative, and falling into disuse." *The Independent* calls it divisive and polemic. Other writers reiterate these statements and add: inappropriate, sectarian, objectionable, unscriptural, unprimitive, uncatholic, ludicrous, with limitations and disadvantages, narrow, a hindrance to growth, and a barrier to unity; colloquial, unhistoric, absurd, "forced upon us by external pressure of circumstances," "a trial of faith and patience" (House of Bishops, 1883), "one-sided and imperfect" (Bp. Doane, 1901) "in the future positively incorrect" (*id.*, 1902), misinforming, "conservative only in a bad sense," "pointing backward and not forward," unreal, insufficient, misleading, untimely, a misnomer.

Surely here we have a sufficiently impressive collection of opprobrious epithets calculated to make any intelligent lover of our American Church consider the matter in hand worthy of much thought and study. Nor is it a case of "Give a dog a bad name and then kill it," for the adjectives cited are taken at random from friend and foe alike, some of the strongest from those who, nowithstanding their criticisms, are not, as yet, in favor of correcting the faults which they acknowledge.

The word "Protestant" once had a very definite meaning. At the time of the organization of the Church in this country there were certain well defined reasons why it seemed expedient to make it very evident to the dwellers on these shores that this Church with its Prelates and its Prayer Book and its methods as well as its Catholic character, was what was popularly known and understood as a Protestant body. But in the course of a hundred years, to what degeneracy has that innocent word been condemned! Two hundred sects appear in our religious census, all of them Protestant. We find ourselves in strange, and certainly objectionable company. We are in the same class, not only with beloved brethren in sober and revered Reformed communions, but also with many whose tenets we abjure—with the disciples of Brigham Young, with the high priestess of Christian Science, with Spiritism, with the new Elijah of Chicago, and if there be any other distraught, extravagant, and evanescent fanaticism rampant in our country. . . . .

Moreover, it is an anachronism. Why assume the labels of the past? Why stand for comparatively dead issues? It is as if a party in these days should insist upon being denominated Knownothing, or Whig, or Tory; terms once very well understood and appropriate to those times, but which would certainly need constant explanation, enlargement, amendment and correction to suit the present.

And to many of us it seems that our Church has no reason to hark back to past controversies or past historical crises, any more than any other communion. We have small opinion of the denominational names which disfigure the religious bodies about us, drawing attention to dissensions and violent separations; or to features of Church polity or peculiarities of doctrine and method entirely secondary and even confessedly unimportant; or to names of leaders in doctrinal and ecclesiastical controversies. Do we approve of the wisdom or the propriety of the following: The Covenanter Church, the Seceder Church, the Winebrennarian Church, the Methodist, the Presbyterian, the Baptist, the Lutheran, the Seventh Day Adventist, and the like?

Everyone knows that this is evil and only evil, and ever since the days of the early Corinthian Church there has been an inspired rebuke even more suited to our modern multiform sectarianism than to the divisions then so vigorously condemned.

> "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, that there are contentions among you. Now this I say that every one of you saith, I am of Paul, and I, of Apollos; and I, of Cephas; and I, of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?" (I Cor. i. 10-13).
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> "For ye are as yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" (I. Cor. iii. 3).

And is there no application to us of that emphatic command, "Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote that is in thy brother's eye"?

[He considered, then, the fact that the name Protestant Episcopal belonged by right to the Moravians. He contrasted the intelligent Protestantism of the Anglican Communion, which "has historically and continuously maintained a thor-

oughly Catholic position," with the negative Protestantism of merely anti-Roman sects.]

An Orangeman in the city of Pittsburgh, I am told, on his death-bed was urged by his weeping relatives to give some token that he was dying as a Christian man should die. After much persuasion they were able to make him bestir himself somewhat; and lifting his head momentarily from his pillow, he consigned the Pope to eternal perdition by a brief anathema —and died in the odor of sanctity! Truly indicative this of very much of that which constitutes "the stock in trade" of the popular Protestantism of the day. . . . .

Now, because this is so, it seems to many who love our Church, that we cannot indifferently, or without vigorous protest on the other side, permit our Mother to be stultified by making her participant in that which is so narrow, unintelligent, unhistoric, changeable, and unChristian. We *are* Protestants. We protest against every heresy, every error, every departure from the Catholic Faith either by addition or diminution, but we are *not* Protestant in the sense in which that word is used by ninety-nine out of every hundred of the men in the street, and by the Roman Catholics themselves, and by multitudes of our fellow-Christians all about. For that very reason the obtrusion of that adjective in our title is a stain upon our escutcheon. It does not represent the truth, because it does not mean for those who see it on every hand what it means to us. It really emblazons a falsehood.

In this connection one practical consideration must not be overlooked. Is our present title suited for use in missionary work in foreign lands? Will anyone contend that we are sent to China, Japan, Africa, or anywhere else, to convert heathen men to Protestant Episcopalianism? Could we do it successfully if we tried? May not some at least of our difficulty and slow progress in foreign missions be accounted for by the predisposition which prevailed in former years thus to narrow the Apostolic Commission? Someone has said that our Lord did not send His Apostles nor does He commission us, to go into all the world and preach the Interrogation Point. Much less has He authorized His Church to proclaim and offer anything less than the whole counsel of God, the full rounded, and well proportioned Faith once for all delivered to the saints.

More and more this has of late dawned upon our consciousness, and the necessity of a broader view has been forced upon us by missionary experience. So when we would carry the Church to Mexico, largely assisted by the zeal of the "American Church Missionary Society," what was the name first given it? "The Church of Jesus" in Mexico. What is its name today? "The Mexican Episcopal Church," or officially, "The American Church in Mexico" (Gen. Con. Journal, 1901). What is the name of our mission in Haiti? "The Haitien Church." When a name was sought in Japan or China, I know not which, there were no equivalents for our outgrown epithets save those which were absurd, the native words for Protestant Episcopal signifying something like "*Kicking Superintendents.*" In Mexico and Brazil, the word Protestant is in such bad odor, including men of every religious and political craze, that we dare not use it if we would win the confidence of those to whom we preach. Imagine the futility of trying to teach the native African what "Protestant Episcopal" means! What do the heathen know of such bygone and outworn designations as descriptive of the Church of the Living God? . . . .

Then as to "Episcopal," whether episcopacy be of the *bene esse* or of the *esse* of the Church, after all that is not its characteristic quality, nor is it by any means our sole possession, nor the possession solely of our communion, whether in reality or in similarity. No one who has ever read Bishop Bedell's sermon on *"Episcopacy, Fact and Law,"* can fail to remember how abundantly he showed that not only nine-tenths but ninety-nine one-hundredths—practically every part of Christendom—have been compelled by this inherent law to recognize the necessity of a three-fold ministry; among the Methodists, superintendents, elders, and deacons; in the Presbyterian body, teaching elders, ruling elders, and deacons, etc. So that almost everywhere the three-fold cord is found, whether in truth or in semblance. Hence the persistent reiteration that although Protestant, we are still Episcopal, is a symbol of sectarianism; neither is it needed, nor is it dignified. . . . .

But, rising to higher considerations, let us remind ourselves that we are not a branch of the Catholic Church because we have the episcopate, but we have the Historic Episcopate because we belong to that One, Holy, Apostolic Church to which the episcopate was given.

Now looking at the title as a whole, "Protestant Episcopal," is it not reasonable that we should have a name which does not arbitrarily choose one or two features and project them into undue prominence? It is as if we should describe a man as a warm-blooded, erect animal; you have a description, but how extremely inadequate. Or if you say a man is a speaking, walking animal, or an intelligent biped; each epithet is absolutely true, but either apart or together, ludicrous, misleading, and insufficient. Nor do I think that it is quibbling with words thus to bring out the unreasonableness of our present title, and to show the reasonableness of those who ask that we may be relieved from the incubus of carrying two epithets which are no names, a description which does not describe, a title in itself from any rational standpoint rather absurd than otherwise.

[He quoted here from the (New York) *Independent* its opinion in favor of correction, and from *The Church Standard* and *The Churchman* to the same effect.]

(2) Our second question is, Is it right? Now this is a question of conscience, and I do not feel competent to discuss the point whether conscience for a Corporation is to be followed as in an idividual. We are accustomed in the pulpit to say to men, Whatsoever is right, that you ought to do. Whenever there is a question between expediency and right, follow your conscience. Conscience is a divine guide under the direction of the Holy Spirit of God. Everyone must worship and must act according to the dictates of his conscience. How many sermons have been preached to tell men that whatever else is worth doing, that must be done which is true! Everyone feels that he must be led by his conscience, and must not listen to excuses. He must not evade a question of duty.

And so, if it can be shown that the objections to the present legal title of the Church are reasonable, that there is a principle involved in the matter, a principle of loyalty to truth and the Church, to the world, and to God Himself, who is the God of truth; then it would seem that it is right for us to press by every consideration, and carry forward by every lawful means, the fulfilment of this project.

(3) Is it expedient? From many the answer comes emphatically, *No.* I regret to say that the reason given for inexpediency is frequently *"what people will say."* But never has anything radical been proposed since the world began which has not been deemed inexpedient by those whose nature it is to be conservative. St. Paul gives us a rule which it is always wise to follow, "Prove all things; hold fast that which is good." If the many considerations which we have touched upon have any weight, then the present title of the Church has been tested by the use of over a century, but has not been found to be satisfactory in very many particulars; and although it is perfectly fair to point to the great progress which the Church has made under the present title, nevertheless, it is open to very serious question whether much more could have been accomplished, and whether more rapid progress will not be made in the future, under a more adequate one.

We are told that it would startle thousands of Churchmen to remove the present adjectives, because it would seem to be a confession that we are changing our principles as well. That is simply to condemn the intelligence of our people, and to confess that our clergy have not properly instructed them in the position which this Church occupies and desires to occupy more and more in the religious world.

Some are fond of saying that it will be little less than arrogance for us with our limited membership, amidst the millions all about us, to claim the Catholic position, to which nevertheless we are pledged by our standards and by our history; as if such a claim were true or not according to *numbers!*

It is quite evident to onlookers from different sides that our title and our claim do not agree, that we are masquerading for various reasons of so-called expediency. Is it arrogant to lay claim to that which rightfully belongs to us? Even though the claim be not allowed, we stand in better case *in foro conscientiae,* and before the thoughtful and more intelligent of our opponents, if we take our stand and make our plea, and are not shamefaced and timid about it. . . . .

(4) Is it possible to correct our name? I answer without hesitation in the affirmative, because I believe it to be reasonable, expedient, right, practical, and therefore desirable; and because our people are intelligent and can be taught to think rightly on this subject, and because the clergy are more and more in agreement with the proposition, and many more of the faithful laity than some of us, at least, imagine. It can be done by prolonged, faithful, educative method, by tongue and pen. The progress of that education already has been little short of marvelous. I venture to say that the instinct of the

Church can be trusted, and that instinct will eventually and ere long make the trend of affairs manifestly in the direction of that which is true and right. It will take some time, and it ought to take some time. It must not be settled hastily, nor by a small majority. When it comes it must be the demand of the immense multitude of Churchmen and Churchwomen all over our land. Indeed, as I shall have occasion to say further on, in my judgment, it has been in large measure settled already. The proposition to submit the question to diocesan conventions is well enough, but I do not for my part believe that the vote of such assemblies will be more than a very partial display of the popular sentiment. I am in favor further on, of votes of vestries, and then votes of congregational meetings, where others besides what are called *representatives* (who often do not represent), shall be had and recorded. Something may be undertaken akin to the well nigh universal polling of votes or recording of sentiment in the Presbyterian communion concerning alterations in the Westminster Confession of Faith; and I believe that the subject *will not down* until such universal suffrage is provided for. Things do not stay settled that are settled wrongly or unjustly or inadequately. Already a voice has been heard demanding "Why not ask the women?" . . .

[After adopting as his own the caution of "the learned editor of *The Church Standard*" against any change by only a technical or a small majority, he related the action of the Dioceses that have already recorded their opinions.]

(5) To the further inquiry, "*Why not* change the Name?" answers have been given in what has been already offered in reply to various objections. But one assertion is often made which should be emphatically discountenanced, and that is, that by adopting another title we shall be in danger of losing untold wealth in the shape of endowments, legacies, and bequests.

[Here he quoted from the published opinion of Chief Justice Stiness of Rhode Island, and from a pamphlet by Judge Prince, showing the impossibility of such danger existing. He then took up the question of the definite title to be chosen, and expressed his belief that the wisest choice would be "The American Church." This portion of the Bishop's address, revised and re-cast, will appear later in these columns.]

And now, to conclude, let us seriously lay to heart the great dangers we are in by our unhappy divisions. Let us ask ourselves once more whether the mission of the historic Church in this land is to make Protestant Episcopalians, and not Catholic Christians. Let us consider this whole question, not from the position of our prejudices and prepossessions, but reverently from the standpoint of the Lord Jesus Christ, the Head of the Catholic Church. Let us approach the subject "with a meek, candid, and charitable frame of mind, seriously considering what Christianity is and what the truths of the Gospel are, and earnestly beseeching Almighty God to accompany with His blessing every endeavor for promulgating them to mankind in the clearest, plainest, most affecting, and majestic manner, for the sake of Jesus Christ our blessed Lord and Saviour." [Preface.]

I verily believe that we have the Catholic spirit and are gaining it more and more. Why should we be willing to use sectarian methods, handicapped by a sectarian name? What is the duty of the Church in the tremendous problem which confronts us in this great and growing land? What shall be our policy? I answer, to make ready for the battle in every way. To cast aside every weight, to stand forth in full panoply, *to wear our rightful crest*, to *dare* to be and to do what our Captain and Lord expects us to be and to do—the Church of the Living God in America to win the American people to the Catholic Faith and the Christian life.

## EVEN THE ESKIMOS KICK.

Some time ago we spoke of our popular appellation in the mission field. We find our secular newspapers in new places struggling for a proper designation. Thus we usually find ourselves classed in notices of Sunday service as "Episcopal," while the Roman Church in spite of her self-chosen title drops her prefix, and here is classed "Catholic" pure and simple. In a notice of thanksgiving services this year, where Baptist, Methodist, Presbyterian, and Adventist united in a joint service, it was said that "the non-ritualistic churches" so united while usual services would be held at the Catholic and Episcopal churches. We find the natives give up the word "Episcopal" as a hopeless mouthful and call us "the Bishop's Church," in distinction from the Roman. One native attending our services for the first time and hearing the Creed said, asked us: "Is your Church the Holy Catholic Church, and the Church down the street the Roman Catholic Church?" Seeing the altar, he was sure it was some kind of a Catholic Church.—*Alaskan Cross-Bearer.*

## TWO COMMON SENSE VIEWS.

### A CHURCH'S LAWS.

MOST of the discussion over the adminstration of the Sacrament of the Lord's Supper to Edward Everett Hale at Trinity Church in Boston, misses the vital point of the whole matter—and that is the right of a religious organization to make rules for its government and the right of its members to insist that those rules shall be obeyed as long as they remain in force. The Protestant Episcopal Church has well-defined and unmistakable laws concerning this matter of the Sacrament. They may be wise or they may be foolish; they may be narrow or they may be broad; they may be devoid of the spirit of Christianity as most of us interpret that spirit, or they may be in strict accordance with the teachings of the Master. But whatever they are, they are wholly within the right of the members of that Church and they are sustained not only by ecclesiastical sanctions, but by tradition, by practice and by the tacit consent of every person who becomes affiliated with the organization. That being the case, it is entirely within the rights of members of the Church to insist that the rule shall be obeyed, and they are doing no more than their duty when they so insist, if they consider that the rule is so important that its strict observance must be maintained. Those of us who are outside the Episcopal Communion may think that the rule is bigoted, or we may think that the whole matter is of the least importance; but even then we have no especial ground to find fault. The rule is their rule, and if they like it that way, that is their own affair. We are all bound to respect, at the very least, their rights, and to give them the same consideration that we ask for our own.

We think that Dr. Hale should have respected the law of the Episcopal Church; that the Bishop should have conformed to it; that the critics of those who protest should bear in mind that that sort of liberality which is not kind to the people whom it considers illiberal, especially when their illiberality concerns a matter of small practical importance, is not far removed from bigotry itself. Perhaps the Episcopal newspaper which finds occasion for condemnation of the occurrence is too intense and too narrow; but that is no reason for the exhibition of narrowness and intensity on the part of those who set up as exponents of a liberal faith or a liberal no-faith. The Episcopal Church has a plain right to its own way of doing things; and those who object have the alternative of organizing a church, if they can, which shall do better. That is a sort of criticism which is much more to the purpose than any petulancy of disapprobation. —New Bedford (Mass.) *Standard.*

### FROM A UNITARIAN MINISTER IN CHICAGO.

The tempest recently created by the presence of Rev. Edward Everett Hale, dean of Unitarianism, at the Phillips Brooks memorial services in Boston, which caused a sensational stir among Episcopalians, was the subject of Rev. Albert Lazenby's sermon in Unity Church (Unitarian). Rev. Dr. Lazenby said:

"We have to thank Dr. Hale and The Living Church newspaper for having brought before us a clear-cut issue. The Communion is no longer a simple love-feast; it has become a magical rite, whereby the communicant receives a supernatural gift. When the priest spreads his hands over the elements they cease to be bread and wine and become in very truth the Body and Blood of Christ. The Incarnate God Himself comes down and is in reality present in the elements.

"Can a Unitarian participate in that? I think there is but one answer—the answer of The Living Church. Speaking for myself, it would not be an act of sacrilege, for all this is only a piece of sacerdotal jugglery, but an act of treachery to my faith. How could I confess the mystery of the Holy Trinity? How could I bend the knee in adoration of Christ as the Incarnate God? How could I receive the bread and wine, knowing they were given me as part of the real Body and Blood of Almighty God Himself? I should be false to my conscience, false to my faith. I should feel that I had been guilty of offering a pinch of incense on Diana's altar. I speak only of myself. I dare not speak of another."—*Record-Herald.*

It is wonderful what miracles God works in wills that are utterly surrendered to Him. He turns hard things into easy, and bitter things into sweet. It is not that He puts easy things in the place of the hard, but He actually changes the hard thing into an easy one.—*Hannah Whitall Smith.*

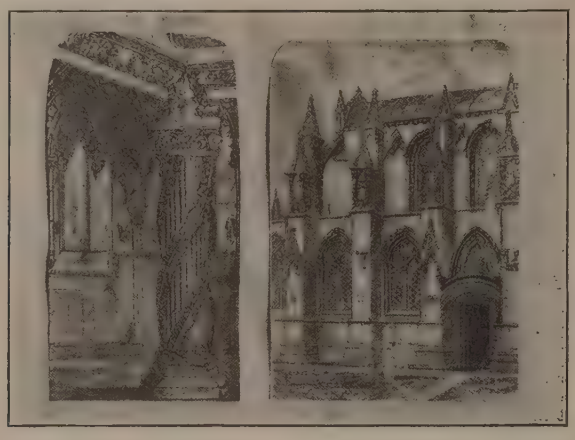
## IN THE SOUTH OF "BONNIE SCOTLAND."

PLACES OF RICH HISTORIC INTEREST—HOW BEST TO SEE THEM—AND THE CATHEDRALS OF ENGLAND—WHILE ON A SHORT VACATION.

By the Rev. W. S. Simpson-Atmore, M.A.

THE writer, in acknowledging with thanks the notes of appreciation that he has received for his articles on the memorable churches and other points of historic interest in England—accounts of which places have appeared in recent issues of The Living Church, wishes at the same time to avail himself of the privilege of replying to the question that has so often been asked him, which in substance is this: What should we do and to what places should we go, so as to see in the most satisfactory and inexpensive manner, some of the finest of the Cathedrals of England; and while on the same vacation, with limited time at our disposal, be able also to do a fair amount of justice in the way of sight-seeing to the haunts of Mary Stuart and other interesting places in the Lowlands and Borderlands of Scotland? It is needless to say if this question be answered as it ought to be, that a trip, one of the most enchanting and enjoyable on earth, will have been outlined.

First, let me advise that steamer be taken by Americans at New York, and by Canadians at Montreal (one Steamship Line—the Allan—sails from both ports), and that the voyage be



THE PRENTICE PILLAR. THE EXTERIOR.
ROSLIN CHAPEL.

made direct to Glasgow. Then take train (over the North British Railway) to Edinburgh—stopping on the way at Linlithgow, a place of great antiquity and with particularly interesting historical associations. Here may be seen, in a fair state of preservation, the extensive remains of what is undoubtedly the finest palace that has been erected in Scotland—a fortress which was the favorite residence of most of the Stuart kings and the one in which the celebrated Mary, Queen of Scots, was born. Four miles east and five miles north of Linlithgow are the castles of Niddry and Blackness—the former was Mary Stuart's first resting place after her romantic escape from Lochleven, the latter, the stronghold in which the recalcitrant son-in-law of John Knox was imprisoned in the reign of James VI. Upon reaching Edinburgh, "the Paris of Scotland," and as Scott speaks of it, "Mine own romantic town," a stay of ten days, or at least a week, should be made. My own opinion—one, I may say, which is shared by many other persons, is that Edinburgh stands *facile princeps* as the most beautiful city in Britain, and I think I may also add that it is one of the most historically interesting spots on earth. For the magic name of Mary Stuart is written, as it were, in letters of fire on many a page of its history—this of itself is no slight or evanescent charm—while the names of several of the Scottish kings, together with those of Darnley, Bothwell, Rizzio, Knox, Ruthven, Montrose, and Argyle, are also chronicled, either for weal or woe, among the records of the city. Then furthermore, what national capital outside of this Scottish metropolis can boast of such a group of storied places—as the Castle, the Old Market Cross, Parliament House, the Canongate, House of Knox, Shop of Ramsay, and Town House of Walter Scott? And finally, to speak of that which in my judgment is one of the most valuable *historical* assets of Scotland—Holyrood—a place still redolent with the splendid and stately memories of a faded golden past and one that can rightly claim in Scottish history, so goodly a portion of its pathos and splendor, tragedy and pageantry, poetry and romance—will any one care to say that the Holyrood of Edinburgh has its *alter idem* or even that which may be said to bear a similitude to it, in any other part of the world?

But time is on the wing and space is getting short, so I must pass on to the points of interest outside of, but near to, Edinburgh. These are Dalmeny Park, Lord Roseberry's place; Hopetown House, the princely mansion of the Earl of Hopetown; Dalkeith Palace, built by the wife of the unfortunate Duke of Monmouth; Carberry Hill, where Mary Stuart was made a prisoner by the Lords of the Congregation; Craigmillar Castle, the Queen's favorite residence; Borthwick Castle, where she spent her honeymoon with Bothwell; Newbattle Abbey, noted for its grand old crypt; Crichton Castle, so minutely described in the Fourth Canto of Marmion; "Hawthornden," William

THE ABBEY AND PALACE OF HOLYROOD.

Drummond's residence, where rare Ben Jonson visited his brother poet; and Roslin Castle and Chapel, the latter being noted for its magnificent style of Decorated Gothic architecture, the finest of its kind in Scotland.

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Now for the Borderland, another portion of "bonnie Scotland" to which a visit paid forms one of those rare treats in life, and which we look back upon with as keen a pleasure as the pilgrims of old were wont to do after they had paid their devotions at the shrine of some great and popularly revered saint. I wish to assure the reader that for thrilling interest there is no other part of mother earth that can be classed in the same category with this Borderland of Scotland. But to

JEDBURGH ABBEY.

realize this to the full, it should be well studied up before embarking on the trip, and carefully observed while the visit is being made. Another piece of advice to all visitors to this beautiful land of Scott is this: Start at Moffat in Dumfrieshire (train to which can be taken at Edinburgh) and work eastward. In this way St. Mary's, one of the most romantic spots of Scotland; the Dowie Dens O'Yarrow; the Wizard's Country; the Abbeys of Melrose, Dryburgh, Jedburgh and Kelso; Abbotsford; the Gypsy Capital and "Flodden's Fatal Field" can be seen in the most convenient and intelligent way. But I have so far mentioned only a few of the many points of rare interest in this storied old Borderland. Here also should be noticed, Smailholm and the Towers of Sandyknowe and Dry-

hope, places memorable through their connection with the Scott family; Roxburgh Castle, where James II. of Scotland was killed by the bursting of a cannon; Newark's Tower, the castle of bold Buccleuch, immortalized by Scott in *The Lay of the Last Minstrel.* The Tower of "the Good Lord James Douglas," whence the fair Lady Margaret was carried off by her lover; Fernihurst, the ancient seat of the turbulent Kers, Wardens of the Middle Marches; Hermitage Castle, whither Mary, Queen of Scots, once rode to see the wounded Bothwell; Elibank, the old home of the Murrays; Traquair, the quaintest house in Scotland, in one of the rooms of which is still to be seen the bed that Queen Mary slept on in 1566; Drummelzier Castle, the traditional house of Merlin; Drochil Castle, the seat of the Regent Morton (beheaded at Edinburgh in 1531 for his participation in the murder of Darnley); Queen Mary's Tower at Jedburgh, where she lay at the point of death for several weeks; Ford Castle, where James IV. slept the night before the battle of Flodden; and Alnwick Castle, the ancient and stately home of the Percys, Earls and Dukes of Northumberland. May I be permitted to say that these Border places, as well as those that I have previously mentioned in the Lowlands of Scotland, should *all* of them be visited—not one should be passed by.

The remainder of the vacation can be devoted to the Cathedrals of England, full particulars for seeing which are given in The Living Church of September 27th, 1902. The start southward for such trip may be made at Alnmouth or Berwick, stations on the east Coast Line. In making the journey back to Glasgow for the purpose of taking the steamer home, it should be borne in mind that train can conveniently be taken at Carlile, and Burns' Country may be visited on the way.

## CONSIDERATIONS CONCERNING SECRET MARRIAGES.

By the Rev. Arthur Gorter.

THERE seems to be a prevalent and growing custom in some localities, for persons who intend to marry to go away from home to a place where they are not known, and with none of their friends present, to be clandestinely married by some total stranger who for a small compensation is willing to be the instrument of their union, even though he has no assurance that the parties have a right to marry. Some actually appear to think that they have accomplished a very brilliant maneuver, and that they are to be complimented for their smartness, in keeping the news from their friends until some time after the event, or until the fact leaks out through the list of marriage licenses granted which appears in the newspaper.

The time was, when a secret marriage was either a direct indication that the consent of the parents had not been obtained, that the parties were under legal age, or that there existed some other very good, or we might say "bad," reason why they should have "loved darkness rather than light."

In the eyes of those who look on such matters in a reverent and sober way, secret marriage is considered to be shameful and improper; yet it is claimed that there are reasons of another and different sort which make secrecy desirable and in some cases almost necessary. It is said that in some communities a "public" marriage done in a stylish way is attended by such expense, that it is greater than circumstances can afford. Also, that the thoughtless ridicule and horse-play of friends is so unbearable, that the only remedy is to escape from them by flight.

The way to correct such a condition is to have the marriage performed in so simple, unobstrusive, modest, and devout a way, that the expense is of small consequence and the ignorant lack of consideration and propriety of one's friends is avoided.

As long as the present state of affairs is allowed to continue, when one hears of a secret marriage, while not wishing to be harsh in his judgment, he cannot but feel distrustful of the cause; for if all was right, the marriage ought to have been done in an open and fearless way.

Such a custom places a conscientious clergyman in a difficult and embarrassing position; for when appealed to to marry persons who are entire strangers, though he does not like to refuse in a peremptory way, yet he cannot feel sure that he is doing right to officiate. If the marriage is an "honorable" one, why should the parties apply to a stranger instead of to their own pastor to perform a ceremony of so sacred and personal a character? For this reason, many clergymen, the writer among the number, refuse to have any connection with unions of so doubtful a character, unless the parties are accompanied by witnesses who can vouch for their identity and for the truth of their statements.

"Secret marriages have always been condemned by the Church, for any condition that makes it desirable to keep the Church ignorant of one's marriage must be a condition that makes such a marriage wrong altogether under the circumstances.

"A clandestine or secret marriage is valid, just as marriages before a civil magistrate are, but to be so married implies a disrespect to God and a total indifference whether or not He gives His blessing, that one is led to feel that that blessing may be withheld. If God has made Matrimony a sacrament, and has seen fit to provide special grace for those who enter the responsible and soul-testing condition of wedlock, it is the duty of every one who prepares for marriage, to make as the most important aim the obtaining the blessing of God."

Marriage is intended to be a public and formal declaration in the presence of witnesses of the intention of a man and a woman to join in wedlock, and implies the free and intelligent mutual consent of competent persons to take each other as husband and wife.

The solemnization of Holy Matrimony when done by a priest or other minister is intended to give the contract a religious and sacramental character, and to invoke the consent and blessing of Almighty God on the union. Both of these ends are defeated by secrecy or concealment.

These observations are intended chiefly to apply to Christian persons of good character and honest report, and do not refer to the unions of irreligious persons, whose actions are in no way connected with the usages of polite society.

## THE PARISH SOCIABLE.

Who are these so gaily tripping
To a house ablaze with light?
These are Christians, let us join them
'Tis a most improving sight.
These are Christians, they assemble
(As the Good Book says is right),
For a Social at the Rectory,
For the Indians to-night.

*Give* their quarters! Why of course not,
Do you think them foolish quite?
It's amusement for their money,
That has brought them out to-night.
For with Fun we spread the Gospel,
And with Fun, reform the bad,
And with Fun we pay the Preacher
(Or he wishes that we had).

Yet whatever else is lacking,
Be it knowledge, interest, zeal—
In the cause for which we gather
There must always be a meal.
From some esoteric reason,
Pure Religion's Holy Beam
Most effectually is fostered
By the aid of cake and cream.

And the Rector stands and ponders,
He is old, and very wise,
And he looks at matter shrewdly
With his penetrating eyes.
But he never has discovered
The connection so complete,
That exists between one's duty,
And some dainty thing to eat.

—Eveline K. Strong.

## LIFE'S LITTLE DAY.

One secret of a sweet and happy Christian life is learning to live by the day. It is the long stretches that tire us. We think of life, as a whole, running on for us. We cannot carry this load until we are threescore and ten. We cannot fight this battle continually for half a century. But really there are no long stretches. Life does not come to us all at one time; it comes only a day at a time. Even to-morrow is never ours until it becomes to-day, and we have nothing whatever to do with it but to pass it down a fair and good inheritance in to-day's work well done and to-day's life well lived.

It is a blessed secret, this living day by day. Anyone can carry his burden, however heavy, till nightfall. Anyone can do his work, however hard, for one day. Anyone can live sweetly, patiently, lovingly, and purely till the sun goes down. And this is all that life ever means to us—just one little day. "Do to-day's duty; fight to-day's temptations, and do not weaken and distract yourself by looking forward to things you cannot see, and could not understand if you saw them." God gives us night to shut down the curtain of darkness on our little days. We cannot see beyond. Short horizons make life easier and give us one of the blessed secrets of brave, true, holy living.—*British Weekly.*

# Helps on the Sunday School Lessons. JOINT DIOCESAN SERIES.

SUBJECT—"*The Life of our Lord and Saviour, Jesus Christ.*" Part II.

By the Rev. ELMER E. LOFSTROM

## GETHSEMANE—THE AGONY AND BETRAYAL.

FOT THE THIRD SUNDAY IN LENT.

Catechism: XIII. What Desirest Thou? Text: Heb. v. 8: Scripture: St. Matt. xxvi. 36-45.

AFTER the intercessory prayer of the last lesson, Jesus went with His disciples out of the city, and crossing the brook Cedron to the Mount of Olives, came to a garden or park there, called Gethsemane, which means "olive-press." It is late on Thursday night, probably just after midnight as they go, but the moonlight is bright, the moon being full.

On the way He warns them that they are about to forsake Him (St. Matt. xxvi. 31-35). They do not heed His warning. They are all sure of their own strength, and ask no other. St. Peter first, then all the disciples, declare that they are ready to die rather than forsake Him. His sad warning introduces a note of melancholy which prepares us for the darker shadow of the agony in the garden.

At the entrance He left eight of the eleven—an outer guard as it were—and with the three who had been with Him on the Mount of Transfiguration and had witnessed there His highest human exaltation, He goes on into the deeper shadows of the garden, where they are now to be witnesses of His deepest Agony. Even these chosen three are left behind as He goes to meet His trial alone.

It was a trial, the depths of which they could not fathom, nor can we. We can only draw near and see the outward signs of a struggle, the full depth and meaning of which we cannot understand. We know that it was not for any sin of His own, but for ours, that such agony came to Him there in the garden; and so it must be in the deepest humility and reverence that we study this great hour.

For convenient study we may divide the narrative:

1. The Agony—A great spiritual struggle.
2. Jesus' prayer—An example of true prevailing prayer.
3. The watchers—The weakness of the flesh.
4. The Betrayal.

(1) We can see only the outward and visible evidence of the struggle through which He went, and yet we know it must have been more than simply the natural shrinking from the painful death which awaited Him. We feel sure that it is much more than that. He Himself said that His "soul is exceeding sorrowful even unto death." The sorrow which weighed upon Him was enough almost to crush out His life. St. Luke relates that in spite of the cold night (St. John xviii. 18) "His sweat was as it were great drops of blood falling down to the ground." It shows the intensity of His suffering. It must have been that He was contending with His old enemy, the devil, who, at the time of His temptation in the wilderness, had left Him "for a season only" (St. Luke iv. 13). We may believe that he now returned (St. John xiv. 30) and whereas before he had brought to bear "against the Lord all things pleasant and flattering, if so he might by aid of these entice or seduce Him from His obedience, so now he thought with other engines to overcome His constancy, and tried Him with all painful things, hoping to terrify, if it might be, from His allegiance to the truth, Him whom manifestly he could not allure" (Trench). We cannot know just what form the struggle took and we need not know. It is enough to know that it was *for us* He endured this agony and won this victory. The first Adam in the Garden of Eden chose to listen and yield to the tempter, and all men inherit from him the curse of that choice. Here the Second Adam, against the same enemy, wins the victory in the same human flesh, weakened as it was by the long heritage of sin. And now it is possible through Him to inherit the fruits of that victory. So in spite of the agony and the cost, *it was a victory over our old spiritual enemy.*

(2) The prayer of Jesus, thrice repeated, may teach us many things. His prayer was that "this hour" or "this cup" (*i.e.*, this portion or lot) might pass from Him. It is seen that there is something before Him in the line of His work in saving us which involves so much suffering, both physical and spiritual, that He shrinks from it. If it be possible, if there is some other way, He would be spared this way which now stood before Him. It gives us a glimpse of the price of our redemption; suffering so intense that only because it is the Father's will and so the best way, is Jesus willing to accept it. This is a true prayer which we can take as an example for ourselves, for here we see Jesus' *human* will, wishing to choose against God's will. Jesus expresses His human will, but He is so sure of the wisdom and love of the Father that He knows that His will is after all the best. So for that He prays, "not as I will, but as Thou wilt." And His prayer was answered (Heb. v. 7). When we pray for relief, it is plain that we may be answered in two ways, either by having the burden removed, or by being made stronger so that the burden may be borne. So here an angel appeared to Him, strengthening Him (St. Luke xxii. 43). And He comes out of the struggle, calm, and strong and victorious. His prayer was answered because it was the prayer of perfect faith, and we may learn from it the meaning of prayer "in His Name." Prayer in Jesus' Name is much more than adding "through Jesus Christ our Lord" at the end of our petition. It means rather to pray in the spirit in which He would pray, and here we have a good example to teach us; a prayer which expresses the desire of His human soul but knows that unless it coincides with the Father's will, it is better to submit to that better Will. True faith insists not on one's own will, but prays rather—

> "O be my will so swallowed up in Thine,
> That I may do Thy will in doing mine."

(3) In the weary watchers unable at this great hour to keep awake and to watch with Him, leaving Him to "tread the wine-press alone," we have the contrast of the flesh overcoming the spirit instead of the victory which Jesus won, the spirit overcoming the shrinking of the flesh. And there is more than this contrast showing the weakness of the flesh and the strength of the spirit. There is a contrast, too, between the power of human and of divine help. In this sad hour Jesus craved and asked for both. Divine help He received. There is no failure there. We have only to go in the spirit in which He sought it and that help will never be sought in vain. But He wanted human sympathy and support also. He asked for it. And these men, who trusted their feelings more than Jesus' warning, so that they had declared that they were ready to die with Him, had not strength to give this lesser service which He asked. They themselves needed the support of the "Strengthener" before they could do that which their love prompted them to do. Our Lord's loving excuse for them was true. The spirit was willing but the flesh was weak. It shows the failure of human aid. It shows, too, the need of the new birth which He was to make possible for that weak human flesh by that which He now went to endure.

(4) The betrayal follows immediately upon the conclusion of the agony. The story is clear and is its own best comment. Judas, "one of the twelve," betrays his Master with a kiss. It warns us of the terrible possibility of self-will. Not even association with Jesus who had chosen him for honor, could save the man who would not yield himself to His leading, the man who even as a trusted apostle, "was a thief."

The details of the betrayal and arrest are not assigned in the lesson, but one touch shows the completeness of the victory which Jesus won in the Garden. His Father's will known, there was no wavering. To Peter He said, "Put up thy sword into the sheath: *the cup which My Father hath given Me, shall I not drink it?*" (St. John xviii. 11). Both the will and the strength were His now, because of His perfect trust in His Father.

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WE SHALL FIND some of the sublimest fruits of faith among what are commonly called passive virtues . . . . in the unostentatious heroisms of the household, amid the daily drippings of small cares; in the noiseless conquests of a love too reverential to complain; in resting in the Lord and waiting patiently for him. —*Bishop Huntington.*

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OFTEN our trials act as a thorn hedge to keep us in the good pasture; but our prosperity is a gap through which we go astray.—*Southern Churchman.*

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IT IS BY quiet submission in little things that the habit is formed which stands us in good stead when the great crises of our life come.—*Bishop of Truro.*

# Correspondence

*All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.*

## THE PAULIST MISSION IN ST. PAUL.

*To the Editor of The Living Church:*

I PRONOUNCE the words of your correspondent in the issue of January 31st (p. 480)—"Many questions were handed in that received no recognition"—a deliberate calumny. *Ab uno disce omnes.* Every question submitted in my two weeks' stay at St. Luke's was answered—in all 269. Many Episcopists called, and told me that they had sent queries. Would you know more, write to the rector of the nearest Episcopal church, who dined with me and called at least three times. He would call your correspondent's letter by its right name, as would any gentleman.

Yours,

BERTRAND L. CONWAY,

Kansas City, Mo., Feb. 20th, 1903. *Paulist.*

[The statement criticised in the foregoing was made, not in the news columns, but in the Correspondence columns of THE LIVING CHURCH, and had reference to a mission conducted by Paulist fathers (R. C.) in St. Paul. A correspondent in that city wrote that "The Church came in for a large share of misrepresentation." He did not allege that it was intentional, yet certainly controversialists, speaking in public, owe it alike to themselves and to the cause of religion, to be very certain that any body criticised is adequately represented, according to its own standards. If press reports are to be depended upon, such care was not taken by the Paulist fathers, and the Anglican communion was, in fact, misrepresented. This charge is not referred to in the answer of our present correspondent.

As to the charge that "Many questions were handed in that received no recognition," which is pronounced by Fr. Conway to be "a deliberate calumny," we would say that in a private letter our previous correspondent had stated specifically a certain group of questions which he believed to have been submitted and to have remained unanswered. Even if our correspondent was mistaken—which may or may not have been the case—it would seem to us that our Paulist friend would find it difficult to prove that his assertion was a "*deliberate* calumny." One—especially one who is commissioned to speak in the name of God—ought to be very careful in the charges that he makes as to the motives of others, which cannot possibly be matters of certain knowledge to him. That Fr. Conway has certainly been guilty of this error in his own signed statement, does, we fear, constitute a *probability*—we do not say absolute proof—that he was not altogether free from similar errors at the mission services; for *ab uno disce omnes.*—EDITOR L. C.]

## INDEPENDENT TESTIMONY TO THE CHURCH.

*To the Editor of The Living Church:*

THE following report of a sermon preached in this city by the pastor of the "Independent Church of Christ" is a notable addition to the compliments which are being showered upon the Church by our denominational brethren. Preaching, as the Rev. J. S. Thomson does, to about fifteen hundred people, such a tribute to the Church must do good, and it is much appreciated by Churchmen in Los Angeles. Unfortunately he falls into a very common error regarding the true meaning of the words, "Whose service is perfect freedom," and interprets them to mean that we are perfectly free to worship God or neglect to worship Him, as we see fit. The Latin words, *"cui servire est vera libertas,"* or the still stronger phrase *"cui servire regnare est,"* better expresses the Prayer Book meaning, that in the service of God is to be found the true freedom of mankind.

Los Angeles, Cal., Feb. 23, 1903. B. W. R. TAYLER.

Mr. Thomson said in his sermon:

"In one of the excellent prayers of the Episcopal Church we find this noble statement, 'Service is perfect freedom.' This is surely an inspired declaration concerning man's relation to his Master and to all mankind. Service, to be acceptable to God, must be free. God demands no compulsory service. We must serve Him with the heart. A glad, joyful, and grateful service pleases God and refines and ennobles the worshippers. The Episcopal Church has always aimed to render to God a grand and gracious service. The very architecture of its edifices has been designed to contribute to this end by attracting the thoughts of the worshippers to holy and beautiful things and by adding solemnity and dignity to the ministrations of the altar. These edifices have been consecrated to the worship of God, and no worldly entertainment or use can desecrate them. The Book of Common Prayer contains gems of literature, spiritual expressions of exalted faith and aspiration, words of great comfort, blessed assurances from God to the afflicted and lonely, hopes of endless friendship and eternal progress, some of the finest passages from the Book of books and matchless prayers, breathing reverence, humility, and devotion. Besides, it is sanctified with age. The forefathers read its responses and joined in its prayers. It has blessed many generations. In conformity with its aim to serve God in 'the beauty of holiness' and 'decently and in order,' the Episcopal Church does not encourage sensational enterprises. In our second lesson from Philippians we are assured that Christ came into this world to be a servant and that he was highly exalted because he had rendered the grandest service to the human race. Service is then a most important thing in Christian revelation. The Episcopal Church first called its worship of God in the church, 'service'; and other denominations have learned from it to call their church worship, service. The highest angel in God's universe has won his exaltation through service. He was and is a servant. Nothing is so honorable in God's sight as a faithful and devoted servant in any sphere of life. What title is so honorable as 'a servant of God'? We are thankful that the Episcopal Church has stood for the glory of service to God and man, and that it has shown the world how this service can be magnified and made honorable. The martyrs, confessors, heroes, thinkers, leaders, and victors of this Church are proofs of its power, and that it has been loyal to its providential purpose to worship God, 'whose service is perfect freedom.' Amidst all changes in the world and all the pretensions to the discoveries of new schemes to 'make religion easy,' the Episcopal Church has been satisfied with Christ's foundation, His Gospel, and His life. Its scholarship, its devotion, its wisdom, its literature, its institutions, its consecrated clergy, its wise Bishops, form a mighty army to fight for Christ."

## THE LOGIC AND TRUTH OF CLERGY RELIEF.

*To the Editor of The Living Church:*

WHEN the Government retires its army officers on two-thirds pay it does not extend a charity but discharges a just obligation. The officers have paid no premium, but they lose no self-respect or manliness in accepting a stipend which their active service has honorably earned. Similarly the clergy are officers of the Church and the Church undertakes to provide for them. To call the soldiers of the Cross objects of charity in this matter is an insult to them, and a disgrace to the Church that allows such a slander to pass unchallenged.

(2) There is no doubt that such a false estimate obtains even among those who ought to be teachers. If support of retired men is "a duty of the Church at large," it is in no sense a charity of compassionate benevolence. This latter conception is a mischievous error and in so far as it is deliberately held and taught a pernicious heresy.

(3) The solemn duty of the Church is to raise its Clergy Relief work to the level of its true dignity and obligation by doing what the Government does—retiring all its officers after active service (as the General Clergy Relief Fund Canon contemplates) with a stipend confessedly earned by a life of self-sacrifice. This, and nothing short of this, is the end to work for.

Very sincerely yours,

ALFRED J. P. MCCLURE,

*Assistant Treasurer and Financial Agent of the General Clergy Relief Fund.*

## CAROLS.

*To the Editor of The Living Church:*

AS THIS is the time when the carols for the coming Easter are about to be selected in many parishes, I will, with your permission, humbly express a few opinions on the subject. "And herein more especially," I wish to protest against the poor quality of the carols which many of the Church's innocent Sunday School children are forced to sing on the two greatest festivals of the Christian year. It is more and more a wonder to me how the clergy can allow the use of the trash which gets into print under the name of Christmas and Easter carols.

The sins of the Christmas carols consist principally of a rather undue preponderance of evergreen, but those of the modern Easter carols are many and grievous. The first qualification of a carol seems to be that it shall not come from the Hymnal: the second that it shall be set to a "pretty" tune. The "pretty" tune is usually something which either strongly suggests a chorus from a comic opera, or would make a most excellent waltz. As to the words, they may be almost anything, so long as they contain occasional allusions to the feast they are supposed to commemorate, and, as I said before, it is Easter which suffers most.

Invocations of all sorts of persons (except saints) and of a great variety of inanimate objects, find place in these ditties. The sun, in one, is exhorted to shine "in splendor bright"; in

another, the flowers are exhorted to bloom in the spring; parish guilds (presumably) are bidden to "deck the font and chancel rail" (the very things which ought not to be encumbered), and the sexton is called upon to "let the merry church-bells ring"—the last word repeated three times, interspersed with organ pyrotechnics. This last mentioned carol is one of the worst, because words from the vulgate are mixed up most irreverently with sentimental inanities about the weather. Worse than any, perhaps, is one which I once heard sung by a Sunday School, which began—

"Ostera, spirit of springtime,
Awake from thy winter sleep,"

or words to that effect, and proceeded to invoke this heathen goddess to prepare to celebrate Easter Day. Another abomination began with the startling words—

"As Mary walked in the garden green
Of Joseph of Aramathee."

The italics are mine. In the same rollicking metre, Mary's meeting with the Risen Lord is described, but instead of His Resurrection greeting, His words are made:

"I am the Gardener true;
Mine are the violets blue,
The lily so white and the rose so bright
And the pansy of purple hue."

This sacrilege was committed, not in a "Broad Church" parish, but in the chapel of a great city parish, whose vicar is regarded by many as a "Romanizing ritualist."

Now, Mr. Editor, I want to ask the clergy who permit the use of these inebriate blasphemies in their parishes, What *are* they thinking about when they choose, or allow their choirmasters to choose, such stuff with which to make innocent children sing the praises of Him whose Birth and Resurrection we celebrate on the Church's two greatest feasts? Is "anything good enough" for the children? All children are not fools, neither are Sunday Schools (as a rule) recruited from idiot asylums.

Of course, every penny-a-liner is not expected to be a St. Bernard or a Keble or a Newman or a Wesley, nor are there many Monks or Dykeses or Redheads or Hopkinses among "made to order" composers; but why look for anything new? Our Hymnal, poor as it is, contains many beautiful words which are perfectly well suited to the use of the children, and quite within their powers of understanding, while there are plenty of old English carols, excellent both in words and music, which have lived for centuries and will live forever.

Augustus Davies.

New York, Feast of St. Matthias, 1903.

# Literary

## Religious.

*Reason and Revelation.* By J. R. Illingworth, D.D. New York: The Macmillan Co. Price, $2.00

Those who have read the former volumes from this writer—*Personality, Human and Divine*, and *Divine Immanence*—will welcome this essay in Christian Apology. It is not claimed that there is a setting forth of any radical new thought or argument in *Reason and Revelation*. That would be rather a difficult matter after the vast amount of intellectual activity of the highest order that has been at work in the sphere of Apologetics in recent years, to say nothing of remoter periods. Dr. Illingworth is a master of theological and philosophical science and writes with force and freshness and is always worthy of respect even when we differ with him philosophically.

This article does not claim to be a critisicm of the work before us, but rather an attempt to sum up and present in large outline, the main trend and argument of Dr. Illingworth's essay. The first chapter calls attention to, and emphasizes the historic claim of Christianity to be a rational system, or, to put it in another way, that Christianity while being the one complete, revelation to man, by God, nevertheless appeals to man as an intellectual being, and has ever stood ready to prove at the bar of reason her superiority to all rival speculations on the mystery and being of things. This position is illustrated by a few references to the works of early Christian writers. The schoolmen, too, are laid under contribution to prove that there is no contradiction between Faith and Reason. St. Anselm's famous dictum is quoted as exemplifying the views of the schoolmen on the matter. "*Credo ut intelligam*," he says, "I believe in order that I may understand, for though the right method is to believe the Christian mysteries before speculating upon them, yet it seems to me culpable negligence, when once confirmed in the Faith, not to try and understand what we believe."

The course of Theological thought respecting faith and reason is next traced through the Reformation period and on to Hooker, the Cambridge platonist, Butler and other English writers. To quote the author's words at the end of this section: "All the leading Christian teachers of the past have fearlessly appealed to reason. The mode of their appeal has varied, . . . . but all have agreed in the conviction that Christianity could be shown to be more rational, than any of the rival systems by which it was opposed."

Next is passed in review "*the criticism of reason by Kant and his successors*" and the distinction between abstract and concrete knowledge, which distinction is shown to illustrate both the capabilities and limitations of reason. Reason is *capable* in proportion to its acquaintance with its subject matter. It is limited however by our inevitable ignorance of the context, and, further, by our personal prepossessions, in concrete subject matter, and still further by our inability to verify the facts of our experience, for ourselves. The mass of accumulated knowledge which is in daily currency is to the individual who uses it, not more than hypothetical or probable, of which he can never be more than morally certain.

The influence of presuppositions on Christian evidences, is next considered, and Dr. Illingworth points out the fact that the keen discussions and sharp controversy of our era have led to the acknowledgment of the vital distinction between facts scientifically established and mere theory read into them. We have learned too, to distinguish between essential and primary truth and speculation.

The Incarnation is the central truth of the Christian religion, whose evidence is complex, cumulative, and convergent. The Gospel History is a most important element in this evidence, and no man can approach its consideration without presupposition either as a Christian or a non-Christian. This applies with special emphasis to the reading of St. John's Gospel. The rival presuppositions play no insignificant part in current controversies, and underlying them will be found on closer analysis the same philosophical controversy which the religion of Christ has encountered from the beginning. For there is nothing essentially new in philosophy, since the outlines of all subsequent systems were sketched by the old Greek philosophers. The Greek philosophy was summed up in the term "*Logos*," the Jewish "Wisdom" of Philo and adopted by St. John, who thus implicitly sanctions the general result of Greek idealism. This "*Logos*" became incarnate, hence became the heart and centre of a Christian philosophy. In this fact, Christian thinkers have found an answer to the fundamental questionings of philosophy. Of course the fathers and early teachers never regarded Christianity as a mere philosophy; it was *that*, indeed, but vastly more; it was always an historic revelation. And this history epitomized, becomes *dogma*. The fathers were reluctant, however thus to dogmatize and did so only under stress of heretical denial of the central facts of Christianity.

Now it is asked on what evidence did the great fathers and early writers—such as Origen, Athanasius, Augustine, and Hilary—accept these central facts of the Gospel? On the evidence of Miracles and Prophecy and the self-evidence of the Incarnation from its sublimity and power. But back of this three-fold cord of evidence, stood the presuppositions of natural religion. These lie at the root of Christian belief too—a fact not infrequently forgotten by the opponents of Christianity. This forgetfulness, no Christian teacher or writer can allow to pass. The fundamental facts of Theistic belief must be emphasized. They raise within man certain hopes and moral aspirations which can alone be satisfied by the revelation made in the Incarnation of the *Logos*.

We must hasten on and name the concluding portions, viz.—Christianity an appeal to our entire Personality—The reasonableness of Faith—The Christian view of the problem of Evil.

This completes a rather rough outline of Dr. Illingworth's book, which is interesting, fresh and suggestive. The clergy and thoughtful laymen should give it a place on their book-shelves with the Bampton Lectures and the other essays named earlier in this article.

J. A. Carr.

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*Outline Studies in the Books of the Old Testament.* By W. G. Moorehead, D.D. Chicago: Fleming H. Revell Company. Price, $1.50.

This book is admirably adapted to the end which its author had in view in writing it, namely, to furnish young people an analysis of the contents of each book of the Old Testament. The analysis, however, is not presented in the form of a dry skeleton, but as an interesting outline study giving life and movement to the historical facts and the main characters of the several books of the older Scriptures. While written for ordinary readers, the Bible class teacher and student will find here a very useful summary of the narrative and contents of the Old Testament. It is much to be desired that during week days in Lent, a course of sermons summarizing the contents of the historical books and the messages and teachings of the Prophets, should take the place of some of the weak and indefinite pious talk that passes for Lenten addresses. Probably some such method of preaching the Old Testament, would beget a relish for the scriptures of the older economy and recall their forgotten lessons. Dr. Moorehead's book will furnish an excellent example of Synoptical Lectures on the Books of the Bible, to the clergy and Bible class teachers—should they desire to thus present the Divine Word to their hearers in class or in Church. J. A. C.

*The Fundamental Principles of Christian Unity.* Lectures in 1902 under the auspices of the Churchman's League of the District of Columbia. With an introduction by the Rt. Rev. Henry Y. Satterlee, D.D., Bishop of Washington. Washington: The Church Militant.

This is a new series based on the four planks of the platform of "Fundamental Principles" contained in the Quadrilateral, with a fifth essay on the Church by the Bishop of Connecticut. Our first thought is that since we have received an acceptance of our proffered terms which we have not known what to do with, perhaps the further discussion of the subject in the abstract might well be postponed until we prove our capacity to deal with it in the concrete. We shall be more than contemptible among men if we continue to parade our views on the Quadrilateral and fail to act upon them when those terms are accepted by others in fact.

Bishop Satterlee contributes a thoughtful and happily expressed Introduction, which well states the case, and rightly shows that the unity of our Lord's Prayer is a corporate unity. Dr. J. Lewis Parks is generally satisfactory in treating of Holy Scripture, and in some paragraphs and expressions, exceptionally so. Dr. W. R. Huntington discusses The Apostolic Creed sympathetically and well, and Bishop Brent does the same for "Holy Sacrament," treating only of Baptism, Confirmation, and the Holy Communion. Bishop Gailor, writing on Apostolic Order, rightly throws the moot question back of that pertaining to the tactual succession of Bishops, to questions concerning the formation and purpose of the Church itself, which he wisely answers. The concluding address of the Bishop of Connecticut on the Church, in which he examines and expounds her four "notes," is in some respects the best of all. Commenting on the Quadrilateral, he observes: "It is not sought that all these other Christians shall become Protestant Episcopalians. It is not the idea that they shall be merged in us, but rather with us merged in that great Body of the future which shall be larger and richer and nobler far than any particular Church of to-day." But unless that "Body of the future" be also the Body of the past, it cannot be the Divine sheepfold, the Kingdom of God. Rather should we recognize that we are the stewards now of this "Body of the future," and that it is our duty so to amend our own way of life and of thought, that we also shall cease to be "Protestant Episcopalians," and shall be able to show to the Christian world, that "Body of the future" which shall be only Catholic. Then, and not till then, will Christian Unity be something more than an "iridescent dream."

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A NEW EDITION of *The Christian's Manual*, by the Rev. W. H. H. Jervois, with preface by the Bishop of Fond du Lac, has been issued by the Messrs Rivington, London, price 2|6. The *Manual* comprises both instruction and devotions, the latter embracing the entire (English) Prayer Book with amplifications for private use, and with the Scottish Communion office appended. It is well collected and arranged, and has already been found very helpful.

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## Miscellaneous.

*The American Church Clergy and Parish Directory for 1903.* Edited by Frederick E. J. Lloyd. Cleveland, Ohio, published by the author.

This is the second appearance of this *Clergy Directory*, the first having been issued five years ago. It comprises the clergy list alphabetically with record of collegiate and clerical biography from dates of ordination. It is a very useful volume indeed for the clergy and for vestrymen to have. That it is brought up to a date only somewhat earlier than the year's Church almanacs is not a fact against its usefulness, for the latter must still be used to supplement it. So far as the records go, they are permanent. We can hardly understand why some of the clergy permit their names to remain followed only by blanks to elucidate their career. It can hardly fail to be assumed generally that their ministries have consisted largely of blanks. On the other hand, it would seem as though, in this second issue, the blanks might have been filled by reference to a file of Church almanacs.

But the labor and annoyance involved in compiling such a work is so great and so largely thankless that we would not wish to seem hyper-critical. We gladly bear testimony to the value of the work.

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## Fiction.

*The Art of Disappearing.* A Novel. By John Talbot Smith. New York: William H. Young & Co., 1902.

This is a singular and somewhat whimsical story. The author is a Roman priest, who has written several novels which have been well received. It is difficult to determine whether this lively tale has for its purpose the glorification of Roman Catholicism, or of the triumphant progress of the Irish in America, the vindication of the justice of the Irish cause as against English oppression, or all three together; but certain it is that the story has the merit of versatility to a remarkable degree, and is entertaining throughout. As a portrayal of Irish character, particularly in its American development, it is a marked success. The plot is worthy of being ranked with those of Conan Doyle's detective stories, and in fact, we are inclined to put the book in that class of literature. At the same time it is full of the flavor of Celtic romance. We are surprised to find the solecism "illy" on p. 225, in the phrase, "so illy balanced."

# Papers For Lay Workers.

By Mary J. Shepperson.

### THE INNER LIFE OF THE CHRISTIAN WORKER.

THIS is even more important than the outer life. Important, because the life is seen only by God. Important, because upon this depends our ability to serve. What is our first need? *Stillness.* "Be still, and know that I am God." "Stand still, and see the glory of the Lord." "In *quietness* and in confidence shall be your *strength.*" "Your strength is to sit *still.*"

God's is a still, small voice. He cannot speak while we are in a bustle. Our knowledge of Him which is "eternal life" can only come through stillness of spirit before Him. "I believe in God," as Bishop Westcott points out, implys not a belief about Him, but a personal, loving relation *with* Him. Hebrews ii. 11 reads that "He that sanctifieth and they that are sanctified are all of one [Father], for which cause He is not ashamed to call them brethren." The pronoun "one" gives this rendering in the Dutch and German; and I think, I have been told that it is so in the Greek. On stillness, then, depends, too, our power and restfulness in service because of our strong conviction that "God worketh, and who shall let it?"

Our second need as Christian Workers is *prayer.* Jesus spent whole nights in prayer. He was, however, a busy man, and practical. Some friends of mine meet one day in each month, for absolute silence save for prayer and Bible reading. Let us talk over the needs of our friends, not with *people,* but with God. Let us pray especially for *our own* needs. "Christians are the world's Bibles."

A friend told me, she had ceased to pray for herself, because others needed prayer so much more. Was there no taint of Pharisaism here, no lack of the watchfulness lest we enter into temptation, which Christ commanded, and taught in His own prayer? God gives us so many good gifts that we often feel it impossible to ask for more. "The goodness of God leadeth us to repentance." Thus only can we cease personal prayer.

Our third great need is *humility.* Outside of our own little circle, we are, most of us, very unimportant. Then, why try so strenuously to "keep the poor in their proper place?" A snub will never teach a woman not to speak of the "scrub-lady in her house." Is it not better to teach her the meaning of the word lady—a loaf-giver? It means one who gives the *best* to *others,* and so to *God.* On the other hand, while we all hope to be ladies at heart, God speaks of us in His Word as *women.* That title therefore is the nobler. Certainly do not encourage "airs." Recognize quite openly that the poor and the rich have different work, but God needs both for His own glorious plans. One cannot do the work of the other. I sometimes think of a cartoon I once saw, of a millionaire, with face buried in his hands, trying to avert a failure; while his employees were depicted envying him his fortune.

A woman who had evidently once been a lady, but was then sewing rags in one of our city charities, was once addressed by a young lady visitor as "Miss." "I could not call her anything else, for she was so much older than I," the young lady explained to the matron. The woman seemed much moved. The title doubtless recalled better days.

Study the life of Christ. He was "meek and lowly in heart," and only thus will *we* find *rest* for *our* souls. People "marvelled at His *gracious* words." How polite—I say it reverently, were all His interviews. St. Paul prays that the Thessalonians may be directed into His patience. How full was His life of interruptions. Once He had no time even to eat. "He was buffeted and despitefully treated." "He was reviled, yet He reviled not again." "They did account Him" (the R. C. version puts it) "a leper," a very outcast. "Consider Him who endured such contradiction of sinners against Himself lest ye are wearied and faint in your minds."

I do not ask you to consider St. Paul or the many saints of both Old and New Testaments—the many saints, too, of all ages—consider Him alone. "Let your *sweetness* be known unto all men, the Lord is near." The French word for *near* is of the same root as neighbor. Jesus Himself is with us to comfort and help us. Let us then work *from our hearts,* not for men, but for the Lord, for we serve in His needy brethren, the Lord Christ.

# Father's Lass.

BY VIRGINIA C. CASTLEMAN.

Author of "A Child of the Covenant," etc.

## CHAPTER VI.

THE summer was slowly passing by. The harvesting was long since over; the hay was mowed and stored away in the old barn; and down in the corn fields the tall green stalks lifted their proud tassels aloft and rustled their broad blades in the breezes which every now and then gently stirred them. But on this particular afternoon the leaves had a withered look, the edges being curled upward; and there was a heavy sultriness in the hot August air.

"I hope to goodness we'll have rain 'fore long," said the farmer, as he fanned himself with his broad-brimmed hat, and wiped the perspiration from his face. "This hot spell's enough to wither a body right up to nothin'; an, ef it don't rain soon, the corn crop won't be worth the plantin', for all its promised so fair. What's Maud about, Marthy?"

"She said she was tired, an' I told her to go upstairs an' rest a bit. She's been busy 'bout one thing an' another all day, an' she don't seem over-strong."

"It's the weather, I reckon," answered her husband, shifting uneasily in his chair. "That child ought to go 'bout more with the rest o' the young folks, an' she'd take more interest in what's a goin on. Not but she's fond enough of the old place, and the cows an' horses, an' sech like. Why, yesterday, I see her with her arm around that black mare's neck, a pettin' an' a talkin' to her as if the critter could understand every word she said; an' I'll be blessed if that mare ain't an intelligent animal, though she do git scared mighty easy sometimes."

For a week the sun continued to blaze forth its scorching rays, and not a cloud appeared to shelter the parched earth from its terrible heat. It seemed as if everything would literally burn up. The cattle, instead of trying to nip the dry grass in the pastures, stood in dismal groups about the field under what shelter they could find. At last one afternoon early in September, dark clouds appeared above the western horizon and ominous thunder rolled overhead.

"The rain's coming at last, father," said Maud, as she stood in the doorway watching the threatening sky. But it did not come that day.

"It's gettin' ready for a big storm when it does come," remarked the farmer, as he sat at supper the next evening; and even as he spoke, the wind blew in a sudden gust, and the welcome drops came pattering down upon the roof. Slowly at first, then with a burst of violence, the rain swept down. It came in blinding sheets, as if the fury of the down-pour would atone for its long delay; then it gradually subsided, and all that night fell gently and steadily upon the grateful earth.

"How lovely everything looks this morning," exclaimed Maud, as she came down to breakfast early the following day; and as she spoke, something of the freshness and sunlight without was reflected in the sweet face, which had of late lost somewhat of its wonted brightness. "Father," she added presently, "I'd like to take a ride on Jet this afternoon."

"Well, I'm glad to hear it, lass, the mare needs exercise, an' it'll do yer good to take a canter on her. You'll have to watch her though, fur she's got right skittish lately, since there's been nobody a-ridin' her; but you ain't afeared, are you?"

"No, indeed," laughed Maud, "Jet knows me too well to behave badly when I'm on her. Why, father, she follows me all around whenever I go out in the meadow."

"I'd like you to go over and see how your Aunt Bell is, Maudie," said her mother.

"I don't know as she'd better try to cross the crik after this rain, Marthy, though the water was so low in the stream 'tain't likely it could do no damage now. If Maud will be keerful 'bout the ford, I don't reckon there's any danger, an' the men's right there in the mill ef anything should happen."

So after their twelve o'clock dinner was over, Jet was brought and saddled, and Maud sprang lightly upon her favorite, patting the mare's mane with her ungloved hand.

"Think yer'll try the ford, lass?" asked her father.

"Yes, I'll go and see how it looks, and maybe Jet and I won't be afraid to cross."

"Remember 'bout them rocks, keep to the right of 'em going over. I'd go 'long with yer myself ef it wan't Saturday an' so much work to be done 'fore night."

"I declare, Marthy," he continued, as Maud rode off with a merry smile back at them, "it does my heart good to see the gal lookin' so happy. Ain't it strange, now? She's such a timid little 'un 'bout everything else, when she gets on a horse, she ain't no more feard'd than nothin'. I wish I'd told the child to git her Uncle Sam to come back with her. That's sech a treach'rous crik, there's no tellin' what it'll do. Mebbe I kin git through work time enough to go an' fetch her home myself.

The sun was sinking low over the western hills when he returned to the house.

"Marthy, I'm pretty tired out, but I'll go an see if Maud's anywhere in sight. Ef she ain't, I'd better saddle old Joe an' go after her, so she'll be home 'fore dark. Well, I never," he exclaimed, "if those men ain't a-comin' right up through my clover field, as ef ther wan't no path or road, fur sensible people to take. Marthy, they're carryin' somethin';" and a horrible fear seized him as he watched the figures coming slowly towards the house. He turned with a helpless look at his wife. She said not a word, but laying down her work, walked straight down the path, and out the lane to meet the men. If she guessed the truth, her calm manner did not betray her for an instant. Yes; it was Maud whom the rough men bore so tenderly homeward—Maud, with the wet clothes clinging about her, and the dark hair streaming around the pale face. One glance, and the mother's heart stood still; yet even in the first agony of grief, her one thought was to spare the helpless old man whose trembling voice was now heard close by. She turned quickly toward him.

"Father, Maudie's fainted, send for the doctor."

As he started, one of the men spoke up huskily:

"The crik's 'ris pretty high to-day, an' while she was a-crossin' it, the mare got skeered at a log that come a-whirlin' by, an' jumped ter one side. 'Fore we could git thar, she was flounderin' in that hole, an' we got em' both out as soon as we could."

The girl was dead, quite dead, they all knew; yet none had the heart to say the truth to the old father, as he hurried them on to the house with their precious burden.

"She'll come to, soon. She allus were a nervous little gal, an' easy frightened—she'll come to," he kept repeating as they laid her gently down upon the bed. It was not until hours after, when every restorative had been tried in vain, that he sank down by the bedside with a groan of anguish.

"My little lass, my little lass," he moaned, "won't yer open yer eyes again, an' speak to your old father?"

## CHAPTER VII.

The September sun never shone more brightly than it did that quiet Sunday morning, as it burst forth with a flood of glory upon the awakening earth; and in its very brightness seemed to mock the misery of the grief-stricken hearts in the little house upon the hill. The father had crept through the hushed rooms in a sort of dumb despair, and stood under the old cherry tree looking out with sad eyes upon the beautiful world around. A sudden clatter of horse's hoofs, a click at the gate-latch, and he saw hurrying towards him a figure which had a few months ago been no stranger to the place.

The two men gazed into one another's eyes—what each man saw as he gazed touched with pity the heart of the other, and banished therefrom every trace of bitterness.

"Tell me, it is not true, it cannot be true!" cried Richard Marvin, the agony in his voice betraying his knowledge of a truth he sought to deny.

"Richard Marvin," replied the old farmer tremulously, "before she went away, I mistrusted yer, I hated yer fur tryin' to steal away her love from me; but now—" and the father's voice almost failed him—"I don't seem to have enough sperrit left in me to hate nobody—an' she loved yer—ef I did yer wrong, I asks yer pardon."

The young man silently grasped the trembling hand held out to him. He could not trust himself to speak; yet even as he looked at the homely man before him, he noted pityingly how white the father's hair had become, and how bent the once stalwart frame.

"Will yer come an' see her?" and he silently followed the old man's slow steps into the house.

She lay upon the little white bed, so still, so calm, long, dark lashes sweeping her pale cheeks and hiding from him forever the pleading eyes which had haunted his very dreams.

No sound broke the perfect silence as he stood with folded arms, and gazed down upon the dead. What memories rose up before him, he only could know; but as he turned away from the quiet room, in the bitterness of his soul he cried: "Oh, God! can nothing atone for the past?"

They laid her to rest in the family burying-ground out upon the hillside where she had so often strayed alone. Upon the simple tombstone that marked her grave were the words: "Our Little Lass, Maud Moore, aged eighteen years," and underneath the dates of her birth and death.

It was some weeks later that again two men stood beneath the old tree in the yard.

"Jeremiah," said the older of the two, "don't yer be worryin' 'bout how yer might hev' saved the little gal. I ain't much at talkin' religion, but jes' as sure as I'm a standin' here, what's foreordained's a goin' ter be; an' yer couldn't hev made it any diff'rent; but," he added softly, "ef iver ther was anybody 'lected to be saved in this world, it wuz that thar child."

The other shook his head slowly:

"Yer see how all these leaves is turnin'? They're beautiful now, like she was; but they've all got to die, too." Then, lifting his head toward the great blue sky: "And they're all goin' ter live again, like she's a livin' now.

Yet even as he gazed, a bitter wail broke from him:

"My little lass! my little lass!"

[The End.]

# The Family Fireside

## THE MARCH WIND.

Blow, Winds of March, blow loud, blow strong
Your shrillest bugle blast;
Through field and meadow haste along—
Ho! herald, haste thee fast!

The robin in the door-yard sings,
His earliest notes sound clear:
And, hark! the red-bird's whistle rings—
Spring's harbingers are here.

Blow, Winds of March, awake the flowers,
For spring is at the 'dawn,
And April skies, and April showers—
Ho! herald, haste thee on.

London, Ohio. Margaret Dooris.

## MARCH—THE MONTH OF STORM.

By Lora S. La Mance.

March: Its tree, juniper.
Its stone, bloodstone.
Its motto, courage and strength in the time of danger.
—*Old Saying.*

I'SE always noticed," says the colored philosopher in the old saw, "dat if I lives t'rough March, I lives t'rough de rest ob de year." March and November, the gateway months, the one at summer's turnway, the other at winter's portal, always receive the grumbling of man. March certainly deserves it. "It's neither hay nor grass," as the old proverb puts it. It is neither winter nor spring. It is thaw and slush, alternating with sleet and freezing; while for bluster and blow, there is no other month like it.

March has cold winds, raw winds, and high winds; it has whistling winds, spasmodic winds that rise in sudden puffs, and whirling, swirling winds that all but sweep the stoutest from their feet. When Emerson says, "Our life is March weather, savage and serene in an hour," he pictures the most characteristic wind of March, however. It is a soft, seductive breeze that in an hour rises into a furious gale that sets everything creaking, rattling, whipping, and lashing.

The Saxons called our third month Hlyd Monath (stormy month), and Hraed Monath (rugged month). When the French Revolutionists undertook to change the calendar of the world, they gave this portion of time the name of Ventose, or wind month. We are content with the name of March, that has stood the test of nearly three thousand years of usage. The Romans named it March in honor of Mars, their god of war, who they held was born upon the first day of the month. Mars hurled the thunder, and sent the rain. He was a stormy god, and delighted in force and noisy power.

At first it was the first month in the year. Hundreds of years before Christ, old Numa Pompilius chose to elevate January to that honor, and March took second place. As arbitrarily, afterwards, February was promoted from its original place as the last month of the year to the second month, and March once more had to fall back to the rank of the third month of the year. Longfellow fancifully makes the month's disagreeable weather the result of this slight, and puts in the mouth of the personified month this language:

"I Martius am! Once first, and now the third!
To lead the year was my appointed place;
A mortal dispossessed me by a word;
And set there Janus, with the double face.
Hence I make war on all the human race;
I shake the cities with my hurricanes,
I flood the rivers and their banks efface,
And drown the farms and hamlets with my rains."

On the whole, March has never been a festive month, though the Romans made a holiday of Mars' own day, the first of the month, and renewed on it the sacred fire in the temple of Vesta. The Hindoos hold the Huli festival on March 31st, playing off harmless jokes on each other, quite like our April Fools' day. The Texans celebrate the anniversary of their independence, in a mild way, upon the second of the month; and we inaugurate our Presidents, and close each Congress upon the fourth of March. But there is no holiday about it. Purim, the Jewish religious festival, and Easter, sometimes occur in March. Annunciation or Lady Day, that commemorates the Angel's announcement to the Blessed Virgin that she was to be the mother of Christ, comes always the 25th of the month, and is a most important date. But these religious festive days are more than counterbalanced by Lent, with its self-denyings and absence of social gaieties, so that the month is an unusually sober and dull one.

The most singular superstition of March is that of her borrowed days. It is yet believed in Scotland and in some parts of England. The story is that March had only 28 days until she borrowed three of April. An old Scottish rhyme tells the story thus:

"March said to April:
'I see three hoggs on yonder hill;
And if you'll lend me days three,
I'll find a way to gar [make] them dee.'
The first of them was wind and weet, [wet]
The second of them was snaw and sleet,
The third o' them was sic a freeze,
It froze the birds' feet to the trees.
But when the borrowed days were gane,
The three silly hoggs came hirplin [limping] hame."

It is held that sly April put off on March the three worst days she had, and that this is the reason the month so often goes out in the most execrable burst possible of wind and sleet.

## HOUSEHOLD HINTS.

Grease a boiler before using it for fish, oysters, or anything which has not fat about it, else the food in the boiler will stick.

The usual proportions of a French dressing are one tablespoonful of vinegar to three of oil, and seasoning of salt and pepper to taste.

You can tell when a fish is well broiled by its beginning to flake apart. You will also notice the flesh begins to separate from the backbone.

Baked onions have a specially delicious flavor, and are juicy and easy of digestion. Invalids can often eat them prepared in this way, when they cannot take them boiled, fried, or raw. Leave in their jackets and bake in the oven. When ready to serve, peel, butter, and season. Allow time enough for them to become thoroughly tender. Onions fried in the following fashion are firm and thoroughly delicious: Cut in slices and soak in milk ten minutes, dip in flour and immerse in boiling fat, hot enough to brown the onions instantly. Take out with a skimmer and lay on brown paper to absorb every vestige of grease, and then serve hot.

The Persian method of preparing rice makes of it a puffy, snowy mass, a result which it is almost impossible to obtain with the rice to be bought in this country. Put it through several rinsings in cold water, to remove all the loose flour on the outside of the grains. Place in a vessel with a large quantity of cold water and put on the stove. Boil very hard until it is swollen to its full size and begins to soften. Then turn into a colander and pour cold water over it until it is dry. Put a large spoonful of butter in the kettle, turn in the rice, and leave it until it is heated through, but not browned. When the rice is turned into a dish the butter permeates every kernel.

# The Living Church.

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## Church Kalendar.

Mar. 1—First Sunday in Lent.
" 4—Wednesday. Ember Day.
" 6—Friday. Ember Day.
" 7—Saturday. Ember Day.
" 15—Third Sunday in Lent.
" 22—Fourth Sunday (Mid-Lent) in Lent.
" 25—Wednesday. Annunciation B. V. M.
" 29—Fifth Sunday (Passion) in Lent.

## Personal Mention.

The Rev. C. R. Birnbach of Pittsfield, Ill., has been called to become rector of St. John's Church, Decatur, Ill., to begin his new work on March 15th.

The Rev. Geo. W. Bowne has received a call to the rectorship of Christ Church, Meadville, Pa.

The Rev. Dr. Chas. A. Bragdon has entered upon the rectorship of St. Matthew's Church, Homestead, Pa. Address 333 Ninth Ave.

The Rev. Geo. F. Burroughs of St. Andrew's Church, Milwaukee, has declined a call to the rectorship of St. Alban's Church, Sussex, Wis., at the urgent request of his present parishioners.

The Rev. John E. Dallam of Minneapolis has been called to St. Alban's Church, West Superior, Wis.

The address of the Rev. J. M. D. Davidson, city missionary, has been changed to 39 Laflin St., Chicago, Ill.

The Rev. Arthur Dumper, assistant at Trinity Cathedral, Cleveland, Ohio, has received a call from the church at Norwalk, Ohio.

The Rev. Henry Easter, rector of the Church of the Epiphany, Knoxville, Tenn., and Dean of Convocation, has been called to take up the work of the late Rev. M. Cabell Martin of St. Clement's parish, El Paso, Texas, and hopes to enter upon the duties of the position on or about the Fifth Sunday in Lent.

The Rev. Fred'k S. Gray of Trinity Church, Monroe, Wis., has been placed in charge of Holy Trinity, Wauwatosa, Wis., entering upon his work on Sunday, March 8th.

The Rev. Henry Dixon Jones has resigned the rectorship of the Church of the Messiah, St. Paul, Minn., to accept that at St. Joseph, Mich.

The Rev. Dr. Charles H. Mockridge, late rector of Trinity Church, San Jose, California, has accepted a call to become rector of the Church of the Messiah, Detroit, Mich.

The permanent address of the Rev. O. E. Ostenson is Durango, Colorado.

The Rev. Frank Page, D.D., late of Waco, Texas, has assumed the rectorship of St. John's Church, Brooklyn, and should be addressed at 139 St. John's Place, Brooklyn, N. Y.

The address of the Rev. C. Thacher Pfeiffer was erroneously given in our last issue. It should be 704 E. Chelten Ave., Sta. G, Philadelphia, Pa.

The Rev. G. B. Pratt, who has been in charge of St. James', Dundee, Ill., since his return from Porto Rico, has been appointed assistant at St. Andrew's Church, Chicago.

The Rev. Charles Edward Roberts is devoting part of his year's holiday in Europe to work at St. Paul's Church, Beckenham, England, where he assists the Rev. Canon Joseph Hammond, well known as a writer on Church subjects.

The Rev. H. Fields Saumenig has resigned the rectorship of Grace Church, Nutley, N. J., to take effect at Easter. The vestry have asked him to remain until November, if his resignation must be insisted upon.

The address of the Rev. L. L. Swan is changed from Wellington, Kansas, to Creighton, Nebraska.

### DIED.

Allen.—Wednesday, Feb. 18th, 1903, at her home in Long Island City, N. Y., aged 75 years, Mrs. Catherine E. Allen, beloved mother of the Rev. Messrs. Wm. Ernest and Walter B. Allen.

"In the confidence of a certain faith."

De France.—At his home in Philadelphia, Feb. 22nd, Henry A. de France, who for many years was correspondent for The Living Church in the Diocese of Pennsylvania.

Grant to him, O Lord, eternal rest!

Douglas.—Suddenly, of heart failure, at Pensacola, Fla., Feb. 7, 1903, George Herbert Douglas, M.D., aged 42 years, son of the late Rev. W. K. Douglas, S.T.D., and Sarah L. Tucker.

Garrett.—Entered into life eternal, on the evening of Ash Wednesday, at his home in Chicago, T. Mauro Garrett, in his 48th year, formerly of Burlington, Iowa, son of the late William Garrett, and brother of the Rev. David Claiborne Garrett of Chestnut Hill, Massachusetts.

"Grant him, O Lord, eternal rest. And may light perpetual shine upon him."

### MEMORIAL.

**HENRY HAYES.**

At a meeting of the Standing Committee of the Diocese of Newark, in Trinity Church vestry room, Feb. 24, 1903, the following was adopted by a rising vote:

On the second day of February, the Feast of the Purification, Nineteen Hundred and Three, Mr. Henry Hayes, an honored member of this Committee, passed from the labors of this present world to that rest which remaineth unto the people of God.

Mr. Hayes has been so long and so efficiently engaged in the work of the Church in the undivided Diocese of New Jersey, and the Diocese of Newark, that it is but fitting and right that special mention should be made of the offices he has filled so faithfully and so well.

He was, for more than twenty years, Treasurer of the undivided Diocese of New Jersey.

When the Diocese of Northern New Jersey (now Newark) was formed in 1874, he was elected its Treasurer and remained such Treasurer up to the time of his death.

He was also for a long time Treasurer of—

1.—Our Diocesan Fund for Aged and Infirm Clergy;

2.—Corporation for the Relief of the Widows and Orphans of Deceased Clergymen of the Church in the State of New Jersey;

3.—Our Diocesan Board of Missions.

He was for a long time a member of the vestry, and a warden, of Grace Church, Newark, and as Diocesan Treasurer, represented that parish in our Diocesan Conventions.

In the year 1886 he was first elected a Deputy to the General Convention of the Church, and through subsequent elections served as such Deputy up to the time of his death.

He attended the General Convention which was held in San Francisco in the autumn of 1901.

He was a valuable and faithful member of our Standing Committee for nineteen years.

Fitted for these various positions by natural ability and business training, he did all the work which they entailed, diligently, earnestly, and with tact.

These valuable services are now ended, and we grieve at the great loss which the Church has sustained.

As a man Mr. Hayes had many qualities that endeared him to us and to his many other personal friends.

Earnest and positive in his own convictions in regard to the Church and its teachings, he yet held and expressed them in the spirit and with the grace of a Christian gentleman.

His own integrity and rectitude of purpose enabled him to appreciate those qualities in others.

Generous and Catholic in his own instincts and feelings, he freely gave his money, time, and labor for the benefit of others.

We, his associates in the Standing Committee of the Diocese of Newark adopt this testimonial by unanimous vote, and direct that it be entered in full in our minutes, and that a copy of it be sent to the widow and son of Mr. Hayes.

William R. Jenvey,
*Secretary.*


### WANTED.

Positions Wanted.

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COMMUNION WAFERS AND SHEETS. Samples to clergy. Miss A. G. Bloomer, 229 Railroad Ave., Mount Vernon, N. Y.

### TRAVEL.

THE UNDERSIGNED OFFERS FREE to all interested in foreign travel, his "Book of Little Tours in Europe." New, enlarged, complete, descriptive pocket-guide. Prof. F. Martin Townsend, Newark, Ohio.

EUROPE. Select two months' tour by new Steamship Cedric, largest in the world. Also long tour of Italy. Either tour, $250. Apply at once. Rev. L. D. Temple, Flemington, B. 75, N. J.

### MISCELLANEOUS.

ANYONE having a letter with Bishop Knight's signature, and willing to part with it, will kindly send it to me, and greatly oblige, E. P. Wright, Box 580, Milwaukee.

### CAUTION.

Baker.—The clergy are cautioned against a young man calling himself William Baker, claiming to have worked for the late Father Dolling, also for the undersigned. This is the second time he has been held up for caution. Unworthy man. He is short, dark complexion, age about 28 years.

(Rev.) A. Ormond Worthing,
*Rector St. James' Ch., Fergus Falls, Minn.*

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**Remember the Fund by Legacies and Bequests.**

The General Convention recommends **Quinquagesima Sunday** for an annual offering from each church; that a **Percentage of the Communion Alms** be given to this Fund; that it be remembered in legacies and bequests; and gives it the Royalty on the Hymnal.

This Fund and the Domestic and Foreign Missionary Society stand together in the general canons of the Church as **the only two general, official societies** so provided for—The Church's WORK and Her WORKERS. *See Canon 8, Title 3.*

is the only Fund of nearly 30 Dioceses lately merged with it.

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## NOTICE.

### THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

Is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that Society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

All offerings should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions.*

Mite Boxes for families or individuals will be furnished on request.

*The Spirit of Missions* tells of the Missions' progress and is fully illustrated. Price, $1.00 per year. Send for sample copies.

Other publications of the Board, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. Lloyd,
*General Secretary.*

Legal title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

## INFORMATION BUREAU.

As there are frequent inquiries adressed to The Living Church with respect to outside business matters, arrangements have been made whereby our Chicago office will gladly receive and answer any queries relative to the purchase or selection of goods of any character whatever, and will undertake such purchases when so desired. For such services there will be no charge to our subscribers. Address such communications: "Information Bureau, The Living Church, 153 La Salle St., Chicago."

## BOOKS RECEIVED.

**A. J. HOLMAN & CO** Philadelphia.

*Explorations in Bible Lands,* during the 19th Century. By H. V. Hilprecht.

**E. P. DUTTON & CO.** New York.

*Millet.* By Romain Rolland. Price, 75 cents net.

*The Truth and Error of Christian Science.* By M. Carta Sturge. With an Introduction by the Rev. H. S. Holland, M.A. Price, $1.50 net.

*The Beauty of Holiness.* Meditations and Addresses delivered chiefly at Cuddesdon. By the Ven. C. W. Furse, M.A., late Canon and Archdeacon of Westminster. With Introduction by the Rt. Rev. James MacArthur, D.D., Bishop of Bombay. Price, $2.50 net.

**THOMAS Y. CROWELL & CO.** New York.

*From a Thatched Cottage.* By Eleanor G. Hayden. Price, $1.50.

*A Midsummer Night's Dream.* "First Folio" Shakespeare. Edited with notes, etc., by Charlotte Porter and Helen A. Clarke.

**THE MACMILLAN CO.** New York. (Through A. C. McClurg & Co.)

*Ecclesiastical Polity.* The Fifth Book. By Richard Hooker. New edition with Prolegomena and Appendices by Ronald Bayne, M.A., University College, Oxford. English Theological Library.

*Happiness.* Essays on the Meaning of Life. By Carl Hilty. Translated by Francis G. Peabody. Price, $1.25 net.

## PAMPHLETS.

*Relation of the Newspapers to the Great Industrial Combinations.* An Address by H. N. McKinney before the American Newspaper Publishers' Association at New York, Feb. 19, 1903.

*The English Church.* Its Antiquity, History and Liturgy. By Rev. Mr. Goldberg.

*The Kingdom Growing.* A Series of Lessons on our Foreign and Domestic Missions. By the Rev. L. Bradner, Jr., Ph.D.

*Our Fellow Christians.* An Address delivered at the Banquet of the Pittsburgh Church Club. By Jacob L. Greene.

*Calendario Da Egreja Episcopal Brazileira.*

Proceedings of the Twentieth Annual meeting of the *Lake Mohonk Conference* of the Friends of the Indian. By Isabel C. Barrows.

# The Church at Work

## ALABAMA.

C. M. Beckwith, D.D., Bishop.

### Birmingham Notes—The Bishop's Visitations.

Miss Harriette A. Keyser, General Secretary of the Church Association for the Advancement of the Interests of Labor, spoke in the parish hall of St. Mary's Church, Birmingham, in the interests of that organization on the evening of Feb. 17th. Bishop Beckwith is an honorary Vice-President of the organization.

The early departure of the Rev. John G. Murray from this Diocese, to begin his new work as rector of St. Michael and All Angels' Church, Baltimore, has necessitated a change in the Standing Committee of the Diocese, of which Mr. Murray has been a most efficient and active president. On Feb. 24 a meeting of the committee was held in Birmingham, at the Church of the Advent, at which suitable resolutions were adopted. The Rev. T. J. Beard was elected as a member of the Committee in place of Mr. Murray.

The Bishop of the Diocese is making a series of visitations in and around Birmingham this week. His list of appointments from now on to the date of the annual Council, in May, shows an almost uninterrupted series of visitations, and will cover the greater part of the territory. He is devoting a large part of his time to the smaller parishes and mission stations, deeming it of much greater importance at this juncture to strengthen the weak points, and to encourage the isolated clergy than to visit the strong centres of influence and activity. In this course he is meeting with the cordial coöperation of his clergy and people.

## ALBANY.

Wm. Croswell Doane, D.D., LL.D., Bishop.

### Plans at St. Paul's

Plans looking toward growth and improvement in the future, though possibly not for immediate carrying out, are being formed in connection with St. Paul's Church, Albany (Rev. Dr. William Prall, rector), which embody development of the parish in both its material and spiritual functions. These call for the alteration of the chancel to accommodate a vested choir in place of the present chorus and quartette, with the consequent removal of the organ. According to this plan the chancel end of the church will be transformed into a magnificent basilica with all the faultless columns and arches which such a design calls for. The present rather abbreviated chancel will be torn down, and the new one will extend about 20 feet farther to the south, taking up all the vacant land in the rear of the church. A large vestry and adequate robing rooms will be built on the southwest corner of the church, and the organ will be installed in the arches on the north side of the chancel. Choir stalls and other ecclesiastical furniture will be installed in their proper places.

This plan, if carried out, would cost from $12,000 to $14,000. An alternative plan is to erect a platform on a level with the floor of the chancel, for the accommodation of the choir stalls, thus extending the chancel several feet into the nave. Under this plan the organ would be placed in one corner of the parish house on the north side of the chancel, and the walls of the chancel would have to be opened. Dr. Prall is very much in favor of the first plan involving the basilica, but if he finds that the expense is greater than the church can stand at the proper time, he will make a strenuous endeavor to have the second plan carried out.

Simultaneously with these changes in the fabric, the services themselves are to be enriched and beautified if the plans of the rector can be carried out. The Sunday evening service has already been changed from 7:30 to 4 o'clock. A short time ago Dr. Prall preached a sermon in which he outlined his views concerning the services of the church. He said that personally he favored the most brilliant ritual possible in the Church. He would like Eucharistic lights

and full choral celebration; but he also stated that he should not be arbitrary in introducing these things. He did not even intimate that all of them would follow the change; but with his characteristic clearness and courage, he made it evident to his people what his views are in regard to the embellishments of the Church.

Dr. Prall assumed his present pastorate at St. Paul's about three years ago, but has been known in Albany for many years. When he came to St. Paul's, three years ago, the church was in a very dilapidated condition, and an expenditure of about $14,000 was necessary to renovate the structure. The congregation has succeeded in paying half that amount, and the only debt on the church now is the balance of $7,000. It has speedily taken rank with the leading parishes of the city, and the rector's work has been very satisfactory.

## CALIFORNIA.

Wm. F. Nichols, D.D., Bishop.

### Fire at West Berkeley.

In connnection with a serious fire at West Berkeley, the Church of the Good Shepherd was scorched and slightly damaged, but was saved from serious loss.

## CENTRAL NEW YORK

F. D. Huntington, D.D., LL.D., L.H.D., Bishop.
Chas T. Olmsted, D.D., Bp. Co dj.

### Work of the Bishops.

The Bishop Coadjutor conducted a "Quiet Day" in Trinity Church, Lowville (Rev. E. B. Doolittle, rector), on Ash Wednesday. He also made an address in St. Mark's Church, Syracuse (Rev. W. DeL. Wilson, rector), Sunday afternoon, March 1st. On March 5th he delivered a sermon on "The Personal Use of the Bible" in St. John's Church, Oneida (Rev. John Arthur, rector).

At the February meeting of the Syracuse Clericus Bishop Huntington made a most helpful address on "The Preaching of the Apostles." There was a large attendance.

## CENTRAL PENNSYLVANIA.

Ethelbert Talbot, D.D., D.C.L., Bishop

### Two Rectors Instituted—Notes.

The Rev. D. Convers was instituted into the rectory of the Church of Our Saviour, Montoursville, on Tuesday, Feb. 24th. On Feb. 18th, the Rev. Howard W. Diller was instituted rector of Trinity Church, Pottsville.

The Ven. R. S. Radcliffe, General Missionary of the Diocese of Central Pennsylvania, during his stay in Stroudsburg, baptized and gave the Holy Communion to a prisoner who was executed on Feb. 24th.

## CHICAGO.

Wm. E. McLaren, D.D., D.C.L., Bishop.
Chas. P. Anderson, D.D., Bp. Coadj.

### Rector of Grace—Mission at St. Peter's—Lenten Services - Death of W. K. Nixon.

On the evening of Shrove Tuesday (St. Matthias' day, and so the third anniversary of Bishop Anderson's consecration), the vestry of Grace Church gave a reception in the Lexington Hotel, to their new rector, the Rev. W. O. Waters, and his wife. Besides the members of the congregation, who were out in great numbers, many of the city clergy, with the Bishop Coadjutor, took the opportunity of welcoming their recently arrived confrère. Mr. Waters and family have temporary lodgment in this hotel, but expect to move this week into their own home, at 3207 Calumet Ave. It is understood that Mr. Waters will have an assistant in the immediate future.

Though the plans for the elaborately prepared mission in St. Peter's included a celebration at 7 a. m. of Ash Wednesday (at which a large number received), and the usual service for the day at 11 a. m., when the rector preached to a full congregation, it was not till the evening service at 8 p. m., that he formally invested Dr. F. E. J. Lloyd from Cleveland with all such rectorial privileges as were conveyable. The church was packed; and the great assembly listened for an hour to an earnest address, unfolding the scheme and purport of the twelve days' instruction of the missioner; who, moreover, had a kindly word for all individuals who gave him the opportunity as they passed out. The hours are daily as follows: 7 a. m., Holy Communion and meditation; 10 a. m., morning prayer and address on "The Church and the Sacraments." This will be a children's service on the two Saturdays. At 4:15 p. m., service and address, "The Great Truths of Christianity." On Sundays these sermons will be to men only on "Social Purity." 8 p. m., preaching service, "The Gospel and Mankind." There will be no evening service on the Saturdays, and the mission will close with the service and address at 7:45 p. m., of March 8th. Up to the time of writing, the attendance has been large, with a few private conferences with the missioner, specially requested prayers by him, and answering each evening of written questions submitted to him.

The invitation to the mission of St. Peter's, conducted by Dr. Lloyd from Feb. 24th to March 8th, has met with a splendid response. All four of the daily services have been exceptionally well attended. On Saturday last, many hundreds attended the children's service; and on Sunday afternoon 400 adults and lads listened to a spirited and spiritual appeal by the missioner for social purity. In the evening the building was completely filled by a mixed audience, who heard from him plain, but unanswerable replies to popular objections to the Church, her liturgy, ritual, ordinances, and Catholic position.

The Lenten mid-day services in the same hall as last year, commenced on Ash Wednesday, when scores who attended were unable to get seats; showing how great is the need for a downtown church. This service was in charge of the Rev. J. M. Chattin; Rev. W. G. Blossom taking those for the remainder of the week, and Dr. Stone and the Rev. E. A. Larrabee have those of this week.

Never have the cards of Lenten services been more complete in the several parishes and missions: the scheme of interchanges, and introduction of clergymen from a distance, being admirably arranged, and very helpful.

On the evening of the 26th, Mrs. W. B. Randall, president of the Daughters of the King, visited St. John's, Irving Park, and organized a new chapter in Rev. H. C. Stone's mission.

The charter members of the St. John's, Irving Park, chapter of the Daughters of the King, organized on the 26th ult.; number, 19.

Another Chicago pioneer has passed away in the person of Wilson K. Nixon, a vestryman and old-time member of St. James' parish, who died on Sunday last at his residence very near the church. Born in Geneva, N. Y., he established in Cincinnati, fifty years ago, a music house under the name of Smith & Nixon, a designation still found in branches in many cities, though his personal connection with the firm ceased about 1862. Coming to Chicago forty years ago, he was closely allied to the building and real estate trade. After the fire, he was chairman of the committee under whose direction was rebuilt St. James' Church. He leaves a widow and two sons, Miles G., and W. W. K. Nixon. He was married to Miss Martha G. Greenwood in Cincinnati, in which place his remains will be interred, after a funeral service in St. James'.

## COLORADO.

Charles S. Olmsted, D.D., Bishop.

### Northern Deanery.

The Convocation of the Northern Colorado Deanery held the mid-winter session at All Saints' Church, Denver (Rev. F. F. Kramer, Ph.D., rector), on Tuesday. The meetings commenced with choral evensong, after which addresses were made by Bishop Olmsted, Rev. H. R. A. O'Malley of St. Stephen's, Denver, and Rev. E. W. Sibbald, rector of Boulder and Dean of the Convocation. The Holy Eucharist was celebrated at 7:30 a. m. on Wednesday, and at the 11 o'clock meeting the Rev. Douglas I. Hobbs, rector of Emmanuel, Denver, preached the sermon. At the close of this service the Bishop took the chair. Dr. G. E. Brown was elected to represent the Convocation on the Cathedral Chapter. Letters were sent and memorials addressed to the Senators and Representatives in Congress from Colorado, urging them to use their influence toward the securing of such amendments to the Navy Personal Bill as will place Navy chaplains on a par with other naval officers in matters of pay, pension and allowances.

At the afternoon session the Rev. J. T. Crowe, rector Fort Collins, read an admirable paper on "The Gift of Tongues." The Rev. Charles H. Marshall, rector of St. Barnabas', Denver, reviewed Canon Newbolt's book on *Priestly Ideals*, which was followed by much interesting discussion on that and kindred topics. At the evening service the Rev. P. M. Wood preached a most helpful sermon and brought to a close an important and much appreciated Convocation. The autumn meeting of this Deanery will be held at Longmont in September. The preacher will be Dean Hart, and the exegete the Rev. Canon Bode of Trinity, Denver.

## CONNECTICUT.

C. B. Brewster, D.D., Bishop.

### Lenten Arrangements.

Many of the parishes in our Diocese have, during Lent, special courses of sermons by visiting clergymen. In others, the work is confined to the parish priest. In New Haven, the several parishes hold a united service on Wednesday evenings at St. Thomas' (the Rev. William A. Beardsley, rector). The course includes the Bishops of Long Island and Western Massachusetts, Drs. Wrigley and Nash, and the Rev. James Goodwin. The Sunday evening sermons at St. Paul's will be delivered by the Rev. Anson Phelps Stokes, Jr., curate. On Tuesdays, at 5 p. m., the Rev. Mr. Stokes will speak on "Six Great English Churchmen"—Maurice, the Christian theologian; Keble, the Christian poet; Robertson, the Christian Preacher; Kingsley, the Christian Socialist; Arnold, the Christian teacher; Stanley, the Christian scholar. On Friday evenings, there will be a course of lectures by the rector, the Rev. Dr. Lines, on "The History and Use of the Prayer Book."

At S. James', Derby (the Rev. George H. Buck, Archdeacon of New Haven, rector), the Lenten course includes the Bishop of Delaware, Drs. Harriman and Guilbert, Messrs. James H. George and W. H. Garth. On Thursday, March 12, it will be a missionary meeting. The Speakers will be the Bishop of Central Pennsylvania and the Hon. Rathbone Gardner of Providence.

The final sermon in the course before the Berkeley Association of Yale University was delivered in Trinity Church, on the evening of Quinquagesima Sunday. The preacher was the Rev. James O. S. Huntington, O.H.C.

The subject was "The Church in the United States—Her Mission and Outlook." In the morning he preached at St. John's, North Haven (the Rev. Louis A. Parsons, rector).

The Archdeacon of Raleigh, N. C., the Rev. John Huske, was at Trinity Church, New Haven, on Sexagesima Sunday, and gave an interesting account of his work among the mountaineers.

## DELAWARE.

Leighton Coleman, D.D., LL.D., Bishop.

### Lenten Arrangements—The Bishop on Citizenship.

The churches of Wilmington report unusually large attendance at the Ash Wednesday services. There will be daily services at all the churches in Wilmington, and at one of them three services each day. Visiting priests from other towns are reported on each programme for Lent. The appeal from the Protestant bodies for an observance of Ash Wednesday received little response in Delaware, unless it increased the attendance at our churches.

The Bishop of Delaware, in a sermon preached on Washington's Birthday in St. Luke's Church, Seaford (Rev. Howard England, rector), strongly condemned political corruption. He compared the high standard of Washington in civic virtue and statesmanship with the public men of to-day. He also said "Christians should use their citizenship with great care and discretion to the best interest of the country, condemning corruption in the public man without regard to party; otherwise they were *not* Christians and would be held to a strict accountability by God."

## EASTON.

Wm. Forbes Adams, D.D., D.C.L., Bishop.

### Rev. C. M. Smith Returns.

The Rev. Chester M. Smith, after a three months' leave of absence, has returned to the work at Church Hill and Sadlersville, where he is much beloved. During his absence the Bishop of the Diocese, the Rev. Dr. Martin, the Rev. Albert Ware, and for the last Sunday, the Ven. R. S. Radcliffe, an old Colorado friend took his place. Church Hill is one of the oldest churches in Maryland. Some of the bricks not replaced in the older portions of the church, it is said, came from England in Queen Anne's time.

## FOND DU LAC.

Chas. C. Grafton, D.D., Bishop.
R. H. Weller, Jr., D.D., Bp. Coadj.

### Archdeaconry—Fire at Chilton.

At the Fond du Lac Archdeaconry, which was in session at the Cathedral in Wednesday evening and during Thursday, Feb. 18th and 19th, a missionary meeting was held on the first evening, at which Bishop Weller and Archdeacon Delaney were the principal speakers, while next day Canon Barry addressed the clergy on "How to Create Interest in Mission Work."

While evening services were being held in Grace Church, Chilton, on Sunday, Feb. 15th, fire broke out, but was promptly extinguished before much damage was done. Next day, however, it was discovered that the fire was still burning in the partition, and that it was necessary to tear out a part of the wall in order to reach and extinguish the blaze. The damage was not large.

## GEORGIA.

C. K. Nelson, D.D., Bishop.

### The Bishop's Anniversary—Missionary Meeting—United Lenten Observance.

On St. Matthias' day, in St. Paul's Church, Atlanta, the eleventh anniversary of Bishop Nelson's consecration as Bishop of Georgia was celebrated. The service was held at 11 A. M., and consisted of the celebration of the Holy Communion, the Bishop being celebrant, the very Rev. A. W. Knight reading the Epistle and the Rev. A. S. Lloyd D.D., reading the Gospel. In his address Bishop Nelson spoke very strongly of the cordial relations existing between Bishop and clergy in the Diocese, and stated that never in the history of the Diocese had there been a deposition of a clergyman for any cause. All of the clergymen of Atlanta were present and in the chancel, and the large congregation testified to the loving regard that is felt for Bishop Nelson, and how gladly his people join in commemorating his consecration as their Bishop.

On the evening of St. Matthias' day, at 8 o'clock, a missionary meeting was held in St. Philip's Cathedral, Atlanta, a large congregation being present. The processional was Hymn 249, and was sung most heartily, the united choirs of the Cathedral and St. Luke's leading. After a short opening service, Bishop Nelson briefly and hopefully spoke of the missionary work of the Church, and introduced the Rev. A. S. Lloyd, D.D., Secretary of the Board of Missions, as the speaker of the evening. Dr. Lloyd's address was listened to with intense interest, and was one of the most inspiring missionary addresses ever heard in Atlanta. His effective telling of the work of the Church in the mission field was such as to lead his hearers to feel that they must have part in this grand work of the Church. The Church people of Atlanta feel that they are fortunate in having had Dr. Lloyd with them. The meeting must result in a vast amount of good.

Arrangements are being perfected to unite the Sunday Schools of Atlanta and vicinity in a missionary organization. It is proposed to hold an annual meeting where all the scholars of the various Sunday Schools shall come together in one grand missionary gathering. The first of these meetings will be held on the afternoon of Easter day.

Acting upon the suggestion made by the "National Central Committee" in an "Appeal for a National Lenten Gospel Campaign," the Bishop of Georgia sent an invitation for all of the ministers of every name in Atlanta to meet in conference to consider the matter of special services during Lent. This meeting was held on Feb. 23d and appointed committees from the various religious bodies to formulate plans. At a meeting held on Feb. 26th, a committee of seven, with Bishop Nelson as chairman, was appointed, which is to meet at a general meeting of all the ministers of Atlanta on the 2nd day of March and report the general line of work, subjects of addresses, etc., for a series of week-day services to be held at noon during the remainder of Lent, and also for a meeting to be held every Sunday afternoon in Lent at one of the opera houses in Atlanta, that will mean much for the religious life of the city. While the initiative in this movement came from the Bishop and clergy of the Church, the cordial agreement of the ministers of other bodies shows that there is a strong desire for unity in working for the spread of Christ's Kingdom, among the ministers of Atlanta.

On the First Sunday in Lent, March 1st, the Rev. Samuel A. Wragg was instituted as rector of the Church of the Good Shepherd, Augusta, the Bishop of the Diocese officiating. The Rev. Mr. Wragg comes to Georgia from Fernandina, Fla., and enters upon his work under most hopeful auspices.

## LEXINGTON.

Lewis W. Burton, D.D., Bishop.

### Frankfort—Death of John W. Berkley—A Generous Gift.

The Rev. R. L. McCready, on the eve of his departure from the Church of the Ascension, Frankfort, for his charge in the Diocese of Southern Ohio, was the recipient, from the vestry and the Woman's Guild, of a solid silver loving cup, accompanied by engrossed resolutions from both bodies, expressing their appreciation of their rector's nine years' service among them, of their love for him, and of their deep regret at his removal. He was the recipient of a number of other remembrances. In this regretful farewell to the Rev. R. L. McCready, all the Diocese unites with the parish of the Ascension.

Recently Mr. John W. Berkley, junior warden for seventeen years of the Cathedral parish, Lexington, passed into the rest of Paradise. He was held in highest esteem and affectionate regard by his associates on the vestry of which he had been a member for 30 years, and by all citizens of Lexington, among whom he was one of the oldest and most respected of the city's merchants and bankers.

A dear Churchwoman, who for nearly a year has been confined in a hospital with serious bone-fracture, sent to the Bishop $10—the proceeds of her needlework—to be "used in some of the good work of the Church." Her own reward at the Master's hands will be as great as our condemnation may be, who are not using our greater opportunities, and larger means for the glory of God and for the good of humanity.

The two schools of St. Andrew's mission (colored), Lexington, are now equipped with efficient and faithful teachers from the Cathedral parish. It is gratifying to see the appreciation of the children manifested by the large attendance, which has not diminished since the Christmas festival.

## LOS ANGELES.

Jos. H. Johnson, D.D., Bishop.

### Lenten Arrangements.

At St. John's Church, Los Angeles (Rev. B. W. R. Tayler, rector), a course of Sunday afternoon sermons by the rector during Lent has the following titles: (1) What High Churchmen Believe and Why They Believe It. (2) One Holy Catholic and Apostolic Church. (3) Baptism and Confirmation. (4) The Holy Eucharist. (5) The Sacred Ministry and its Functions. (6) The Principles of Worship and Ritual. At the Thursday celebrations of the Holy Eucharist the sermons will be preached by clergy of the city and vicinity. Announcement will be made the Sunday preceding.

United Lenten services on Wednesday evenings will be held as usual in the various parish churches of Los Angeles, in the following order: March 4, St. John's; 11, Christ Church; 18, St. Paul's; 25, The Epiphany; April 1, The Ascension.

## MASSACHUSETTS.

Wm. Lawrence, D.D., LL.D., Bishop.

### Lenten Arrangements - Taunton - Marlborough.

The Lenten preachers at the Episcopal Theological School on Monday afternoons, are the Rev. Messrs. W. L. Robbins, D.D., Thomas T. Davies, William H. Van Allen, E. Winchester Donald, D.D., John S. Lindsay, D.D., Prof. F. S. Tuttle, Ph.D., and the Rt. Rev. the Bishop of Arkansas.

The Rev. Charles Ferguson has been lecturing every Wednesday and Friday at 6 Marlborough Street.

An effort is being made during Lent in St. Mark's, Southborough, to free the parish house from debt.

A series of sermons during Lent, upon these subjects, is being given in the Church of St. John the Evangelist, on Bowdoin Street: (1) To Save the Soul; (2) In Fear of Death; (3) In Preparation for Judgment; (4) To Escape Hell; (5) To Win Heaven; (6) For the Love of God.

The Rev. D. C. Garrett of Chestnut Hill preached the first sermon in a Lenten series, upon "Ideals in Some Ninteenth Century Characters," upon "Washington as a Churchman," on Sunday evening, Feb. 22. Dr. Lindsay spoke on the same subject at St. Paul's.

St. Thomas' Church, Taunton, raised $8,284.37 for all objects last year. The total valuation of the parochial property is placed at $60,000.

The quarter-oak litany desk recently placed in the Church of the Holy Trinity, Marlborough, is in memory of the Rev. Franklin L. Bush, who twenty-five years ago, held services in this town.

## MICHIGAN.

T. F. Davies, D.D., LL.D., Bishop.

### Deaf Mute Service - Convocation at Port Huron —Detroit Notes.

Nearly one hundred deaf mutes had a most enjoyable social time and banquet at St. John's parish house, the evening of Feb. 14. They were from Detroit, Pontiac, Rochester, Troy, Mt. Clemens, Ypsilanti, and also Windsor, Canada. Many of them remained for services in St. John's chapel on the following Sunday. The Rev. Austin W. Mann, who has this work in charge, says that owing to the diminished Ephphatha Sunday offerings there is a deficit of $450 in the amount needed to carry on the work, and asks that contributions may be given to aid them.

The pre-Lenten meeting of the Central Convocation was held at Port Huron, Feb. 17 and 18. Part of the meetings were held at Grace Church, where an address was given by the Rev. Charles E. Woodcock of St. John's Church, Detroit; also a "quiet hour" for the clergy. On the afternoon of the 18th the meetings were held in St. Paul's Church. Several papers were read. The Rev. W. G. Morgan, Ph.D., of St. Louis, Mich., gave one on "Lofty Ideals—The Sunday School a Means of Grace." The Rev. J. H. Eichbaum spoke on Churchmanship in the Sunday School; Miss Florence Ives on "The Management of Boys"; Mr. J. M. Brown "The Sunday School an Integral part of the Church's System." The attendance and discussions were very gratifying.

A Quiet Day for the clergy of Detroit Convocation was held at Grace Church, Detroit on Shrove Tuesday. Bishop Davies celebrated the Holy Communion, and Bishop Du Moulin of Niagara gave the address.

A junior chapter of the Brotherhood of St. Andrew with 15 charter members has been organized at Christ Church, Detroit. The Rev. W. M. Sidener of Fostoria, Ohio, has been called as the assistant at this church.

The Church of the Messiah has unanimously elected Rev. Charles H. Mockridge, D.D., of San Jose, Calif., as rector, to succeed his son, the Rev. John H. C. Mockridge, who has gone to St. Andrew's. This makes a rather unusual combination, a father and two sons serving three parishes in the same town; as the Rev. Charles Mockridge still continues as rector of St. Philip's. The Rev. Dr. Mockridge took charge at Messiah the First Sunday in Lent.

## MINNESOTA.

S. C. Edsall, D.D., Bishop.

### Retreat at Seabury.

Seabury Divinity School held its annual pre-Lenten retreat in Sexagesima week. It was conducted by the Rev. John Williams, Rector of St. Barnabas' Church, Omaha. There was a celebration and five instructions daily. The instructions held the earnest and continued attention of the students and made a deep impression on the School.

## MISSOURI.

D. S. Tuttle, D.D., LL.D., Bishop.

### Clergy Retreat—Ironton.

A pre-Lenten retreat for the clergy of the Diocese was held Monday, Feb. 23d, at St. James' Memorial Church, St. Louis. Bishop Tuttle celebrated the Holy Communion. A paper was read by the rector on Ministerial Efficiency, the Bishop delivering an address on the spiritual preparation needed by the clergy for their Lenten work. Confirmation was administered to the late minister of the neighboring Congregational parish, known as the Church of the Redeemer, Rev. George Lloyd, who had delivered his last sermon the preceding evening. Mr. Lloyd had received a collegiate training in England and was graduated at the Chicago Congregational Seminary in 1892. He is said to be a preacher of ability and also a poet. He will become a candidate for orders. After lunch the litany was said by the Rev. E. Duckworth, meditations being on the solemnities of the approaching season, being delivered by the Rev. Wm. Elmer of St. Philip's, the Rev. H. C. St. Clair of Trinity, and Canon G. S. Sinclair of Christ Cathedral. The exercises closed with evening prayer, said by the Rev. H. M. Chittenden of Alton, Diocese of Springfield. About 22 of the clergy were present. A deeply spiritual tone characterized all the services and exercises of the day.

At St. Paul's, Ironton (Rev. Francis H. Richey, rector), a new rectory is about complete, a new altar has been placed in the church, a new brass altar cross *In Memoriam Thomas Pattie Richey*, and a new set of altar hangings. New veils and burses, of the four colors, red, green, white, purple, have been given, and the chancel has been enlarged. A boys' club has been organized, also a girls' club.

Bishop Potter is to pronounce the Benediction at the dedication ceremonies of the Louisiana Purchase Exposition, which will be held on April 30th.

## NEBRASKA.

Geo. Worthington, D.D., LL.D., Bishop.
Arthur L. Williams, Bp. Coadj.

### Woman's Auxiliary at Fremont—Fire in a Rectory.

The Woman's Auxiliary of the Diocese held a quarterly session at St. James' Church, Fremont, on Feb. 20th. Bishop Williams was the celebrant at the opening Eucharist, and at the afternoon session an address of welcome, delivered by the Rev. W. H. Moor, was responded to by Mrs. Albert C. Noe, President of the Auxiliary in the Diocese. Bishop Williams spoke on missionary work among the Indians, and the Rev. J. L. Craig on foreign missions.

The rector of All Saints' Church, Omaha, the Rev. T. J. Mackay, with his wife, were awakened by fire early in the morning of Feb. 21st, flames having eaten their way from the cellar and the house filled with smoke. It was supposed that live coals had fallen upon some shingles in the furnace-room. The loss was small and is covered by insurance.

## NEWARK.

Thos. A. Starkey, D.D., Bishop.

### Lent at Washington.

In connection with the Lenten services at St. Peter's Church, Washington (Rev. George P. Armstrong, rector), a course of Thursday night addresses have been arranged by visiting clergymen for the successive weeks of the season, the speakers to be the following: Rev. E. A. White, Bloomfield, N. J.; Rev. B. J. Davis, Easton, Pa.; Rev. W. P. Taylor, East Orange, N. J.; Rev. J. A. McCleary, Edgewater, N. J.; Rev. W. R. Jenvey, Hoboken, N. J.; Rev. N. H. Martin, Phillipsburg, N. J.

## NEW HAMPSHIRE.

Wm. W. Niles, D.D., LL.D., D.C.L., Bishop.

### Death of Mrs. Edward Cowley.

The widow of the Rev. Edward Cowley, a priest in the City of New York for many years, passed to her rest at the home of Mrs. Frank P. Tallant in East Concord early on the morning of Feb. 4th, at the age of 77 years. Mrs. Cowley was born in Rhode Island, and since the death of her husband had resided in Lowell, Mass., and in East Concord, where she died.

## NEW JERSEY.

John Scarborough, D.D., Bishop.

### Mr. Moses' Anniversary—Parish House at Elizabethport - Notes.

On Quinquagesima Sunday the Rev. Richard G. Moses celebrated the twentieth anniversary of his rectorship at Grace Church, Merchantville. Grace Church, which is in one of the suburbs of Camden, was organized in April, 1873. It was about ten years later that the Rev. Mr. Moses was called to the rectorship. At that time there were only 37 communicants, and they worshipped in a small chapel. Since then the parish has grown steadily. Land was purchased in a more desirable location, and the chapel moved; then it gave place to the new and larger church, dedicated by the Bishop in 1894, and later many improvements were made, the latest being a new organ, and the alteration of the chancel to accommodate a vested choir. A rectory was also built. The number of communicants has largely increased, and the parish now has a mission chapel at Maple Shade.

On Sunday morning the rector preached from the Epistle for the day, and also reviewed the work of the past year. In the evening the Bishop was the preacher, also confirming a class of candidates, all adults.

At a Confirmation in Trinity Church, Moorestown, on Quinquagesima Sunday, Bishop Scarborough commented on the fact that half of the members of the class were men of adult age, and said that he had been particularly gratified by the large number of men who were members of recently confirmed classes.

One of the largest and best equipped parish houses in the Diocese is soon to be opened (probably at Eastertide) at Grace Church parish, Elizabethport (the Rev. H. H. Sleeper, D.D., rector). The building, with its furnishings, is a gift of Mrs. H. C. Potter (formerly Mrs. Alfred Corning Clark), and of her son, Lieut. R. S. Clark, U. S. A., in memory of Edward Clark, founder of the Singer Manufacturing Company. The building, of which F. E. Wallis is the architect, is colonial, with a very happy combination of buff terra cotta and old brick, of a most comfortable and pleasing tone color. The exterior is very simple, composed of three bays, the centre one being the entrance. All the second story windows have balconies, with antique iron work. There is also a memorial chapel for weddings, baptisms, funerals, and special services. Provision is made

on the roof for a summer garden and a playground for children.

Grace parish has had a most rapid growth since, in 1890, Mrs. Elizabeth Dean of London gave the church fifty lots, now in the heart of a growing city district. The three other Elizabeth parishes are all near the business part of the city, but Grace Church is in the centre of the manufacturing district, and the new parish house will do an excellent work down town, where it will be the only public reading room and resort in a district where saloons are multiplying even faster than the population.

The two terrible railroad accidents which have so shocked New Jersey, have resulted in loss to several of our own parishes. In the wreck at Graceland, on the Central Railroad, the latter part of January, four of the 21 persons killed were members of our parishes in Plainfield and Dunellen.

In the death of a dozen school children, through the crashing of a train into a trolley car at Newark, Feb. 19, some of the Newark parishes also suffered. On Sunday, the 23d, most of the religious bodies in Newark held special services. At Trinity Church there was an impressive service, and the rector, the Rev. Louis S. Osborne, preached. At St. Stephen's Church, the Rev. E. A. Wasson also preached on the trolley accident, saying that public irresponsibility was the cause of the calamity.

The robbing of Grace Church, Newark (the Rev. C. C. Edmunds, rector), has developed a sensational legislative investigation. The parish lost by theft vestments of the value of $3,000. After the robbery a public detective is said to have offered for $250 to recover the goods at once. Later, two other officials came to the rector, seeking to disclaim his action, and the thieves were soon apprehended. The official who is involved, it is said, is also sergeant-at-arms in the State Legislature, and a committee has been appointed to investigate his action.

## OHIO.

Wm. A. Leonard, D.D., Bishop.

### Daughters of the King—Death of Rev. George S. May.

The sixteenth semi-annual meeting of the Local Assembly of The Daughters of the King for the Dioceses of Ohio and Southern Ohio, occurred Feb. 21st in Grace Church, Cleveland. About 62 Daughters were present, and nine of 20 chapters in Ohio were represented by delegates and visitors. The meeting was preceded on Friday evening by a service of meditation, conducted by the chaplain of the Order in Ohio, the Rev. Robert Kell, assisted by the rector of Grace parish, the Rev. E. W. Worthington. The service was, in a measure, a sort of preparation for Saturday's meeting and was most strengthening and helpful. The next day's service was the Holy Communion, celebrated by the Bishop of Ohio, assisted by the Rev. Robert Kell and the Rev. E. W. Worthington. The Bishop's address was in the nature of a talk to the Daughters. It was a very inspiring address and full of good thought. At the business session, the President, Mrs. Brenneman, gave her introductory address, which was filled with inspiring words to the Daughters. Then followed reports of chapters, which showed great encouragement in the work, especially in the tending toward the spiritual and less of the material. A beautiful letter to the Daughters of this local assembly from Miss Ryerson, secretary of the parent Council in New York City, was read—so full of good thought and suggestion was it, that a vote of thanks was at once extended to Miss Ryerson and the secretary of the Local Assembly was authorized to write her of the same. Three papers were read, the first one, on "Prayer," by Mrs. R. N. Kell of Sandusky. Next followed the paper on "Service," by Miss Alice Douglass of Cleveland, which was also excellent, as was also the third, on "Parochial Visiting," by Miss Elder of Elyria. After a Hymn two more papers followed, the subjects being "Self-Denial," by Miss Stangenberg of Warren, and "The Need of Church Education," by Miss Manning of Youngstown. These papers were both rich in good thoughts and showed careful preparation. There were two more papers read, which were not on the regular programme, and these were from the Junior Chapters of the Order at Mt. Vernon and Cuyahoga Falls, respectively. Some voluntary addresses from clergy in attendance and from Mrs. Congdon, recently returned from the Philippine Islands, closed the largest local assembly ever held in Ohio.

On Ash Wednesday morning, shortly after sunrise, and after a sudden and sharp attack of heart disease, lasting only about an hour, died the Rev. George S. May, since December, 1880, rector of Grace Church, Defiance, Ohio, and also, for some time, in charge of the missions at Napoleon and Hicksville.

Born in Cornwall, England, he came to this country in early manhood, served as priest in Maryland, marrying into a prominent family of the Eastern Shore, and finally was transferred to the Diocese of Ohio in 1878, serving in the eastern part of the state for several years, until his last term of service at Defiance, lasting over 22 years. He built the present commodious rectory adjoining Grace Church, and became prominently identified not only with the charitable and educational movements of his own town but with all the work of Church missions within a radius of some forty miles. Patient, persevering, modest, and able, he accomplished much for his Lord, and was universally beloved and revered by all who knew him. He is survived by a widow, one son, and two daughters.

On the Friday following he was buried from his beloved church, in which he had officiated only the previous Sunday. The edifice was filled with mourning parishioners, townspeople, and friends from near and far, the ministers of the town attending in a body, representing the "Ministerial Union," of which he was long a member. Bishop Leonard and the Rev. A. Leffingwell of Toledo conducted the services. At the request of the family, the Bishop made a short address, remarkable in power. "Victory," not grief, was his theme, which rose to a climax that produced a profound impression. At the instance of the Bishop, Mr. Leffingwell read a beautiful tribute to the memory of Mr. May, signed by all the sectarian ministers of Defiance. The body was temporarily placed in the mortuary chapel of the town.

For the present, services will be conducted by the Rev. Wm. C. Hopkins, D.D., of Toledo.

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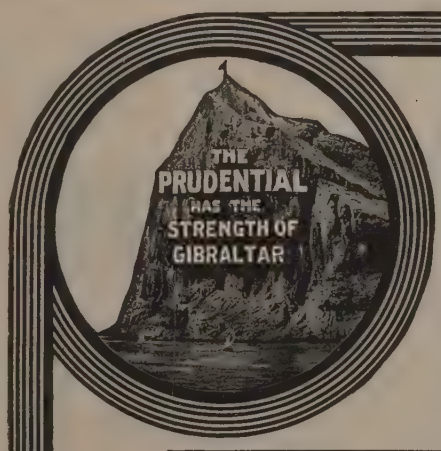
CHICAGO

## OLYMPIA.

Frederick W. Keator, Miss. Bp.

### Clerical Conference.

A diocesan conference on practical subjects of interest and importance to the Church was held on two days in February at Seattle, the meetings being on one day in Trinity Church and on one day in St. Mark's. Among the subjects for discussion were the following: "The Sunday School: How May Its Effectiveness Be Increased?"; "Women's



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Work in the Church"; "Missions in Olympia"; "General Missions"; "The Social Life of the Parish"; "Methods of Church Finance," and "Men's Work in the Church."

## PENNSYLVANIA.

O. W. Whitaker, D.D., LL.D., Bishop
Alex. Mackay-Smith, D.D., Bp. Coadj.

### Washington's Birthday—Pre-Lenten Gatherings—Anniversary at Marcus Hook—Ash Wednesday.

A service of unusual interest was held on the morning of Washington's Birthday at old Christ Church, Philadelphia, where the Father of his country and Martha Washington regularly worshipped for six years of his presidency. The Washington pew was decorated with the national colors. An historical sermon was preached by the rector, the Rev. Dr. C. Ellis Stevens. Military and naval officers in uniform were present, and in the crowded congregation were representatives of several historical American families, including a near descendant of Martha Washington, from Virginia.

A devotional conference of Province No. 5 of the Confraternity of the Blessed Sacrament was held on Wednesday evening, Feb. 17th, in the Church of the Transfiguration, West Philadelphia (the Rev. H. H. P. Roche, rector). The Rev. Alden Welling, director of this province, was the officiant, and the sermon was preached by the Rev. Augustine Elmendorf, rector of the Church of the Holy Cross, Jersey City.

A pre-Lenten devotional meeting of the Clerical Brotherhood was held on Monday, Feb. 23d at the Church House. The Bishop Coadjutor was the celebrant at the Holy Communion, and preached a sermon from the text, "Come in, thou blessed of the Lord: wherefore standest thou without?" (Gen. xxiv. 31). The address was an appeal to the clergy to seek earnestly for renewal of spiritual powers during Lent. He emphasized the fact that in order to bear people to high attainments, the priest himself must be superior in spiritual things to those whom he seeks to bear upward.

The pre-Lenten devotional meeting of the Local Assembly of the Brotherhood of St. Andrew was held on Monday evening, Feb. 23d, in the Church of the Nativity (the Rev. Llewellyn N. Caley, rector). The service was conducted by the Rev. Chas. Logan and the Rev. J. Poyntz Tyler. The first address was made by the chaplain of the assembly, the Rev. Arnold H. Hord of St. Michael's, Germantown; the second address, by the Rev. L. N. Caley.

The Church of St. Martin's, Marcus Hook (the Rev. R. M. Doherty, rector), has been keeping the anniversary of the founding of the parish. A congregation, which was the germ of the future parish of St. Martin's, was formed in the locality by members of the Church of England more than 200 years ago. The first building used for divine services was a frame house, purchased in 1699, for five pounds sterling. The present building, with its old-fashioned interior and still preserving its colonial character, was built in 1745; some alterations were made in 1846, but they did not materially change the original features of the building. The first ordained clergyman in charge of the parish was the Rev. Henry Nichols, who came to this work from England in 1703. He was succeeded by the Rev. Richard Backhouse, who died in 1760. From this point the succession of rectors was as follows: The Rev. George Craig; the Rev. Jacob Douglas; the Rev. John Clemson, 1837-58; the Rev. Joseph Augustus Stone, 1860-67; the Rev. J. Sturgis Pierce, 1867-71; the Rev. Gustavus Bird, 1872-89; the Rev. R. M. Doherty, the present incumbent. The anniversary exercises continued throughout the week, and were participated in by the Bishop of the Diocese, the Bishop Coadjutor, the Rev. J. Harry Chesley of the Church of the Ascension, Claymont, Del., the adjoining parish, and the Rev. R. Marshall Harrison, D.D., of Holy Trinity Memorial chapel, Philadelphia.

On Sunday, Feb. 22nd, the Rev. John B. Harding of St. Mark's, Frankford, with his congregation, celebrated the tenth anniversary of his rectorship of that parish. At the evening service, the Rev. Mr. Harding preached an historical sermon, showing the progress which had been made by the parish during the past decade.

There were large congregations of men in attendance upon the noon-day services on Ash Wednesday. At St. Stephen's Church the Bishop Coadjutor preached an earnest sermon on the theme "Try yourselves." At St. Paul's Church, the sermon was preached by the Bishop of Delaware. A large number of men also attended a noon-day service in Association Hall, at which the address was made by the Rev. Robert W. Forsyth, rector of St. Matthew's Church. The observance of Lent by special services is becoming very general among religious people of all sorts in Philadelphia.

## PITTSBURGH.

Cortlandt Whitehead, D.D., Bishop.

### Actors' Church Alliance—Chapel Opened at Sheraden—Daughters of the King—Lenten Noonday Services.

The Rev. Walter E. Bentley made a visit to Pittsburgh on Sunday and Monday, Feb. 22 and 23, in the interest of The Actors' Church Alliance of America, of which he is General Secretary. On Sexagesima he preached at both morning and evening services in Trinity Church. On Monday afternoon, the Pittsburgh chapter of the Actors' Alliance was organized in the parish house of Trinity Church, when the Rev. Mr. Bentley presided. The Rev. Dr. Arundel, rector of Trinity parish, the Rev. Mr. Bentley, the Rev. S. Edward Young, a Presbyterian minister, and Mr. R. S. Piggott, made addresses. The officers elected are as follows: President, the Rev. Dr. Arundel; First Vice-President, the Rev. Mr. Young; Second Vice-President, Mr. William Ingersoll, leading man of the New Grand Stock Company; Secretary, Mr. Piggott; Treasurer, Mrs. H. B. Beach.

On Monday evening, Feb. 23d, the new chapel for the mission of the Messiah, Sheraden, was opened by the Bishop of the Diocese, with a service of Benediction. Addresses were made by the clergymen in charge, the Rev. Frank Steed, rector of the Church of the Nativity, Crafton; the Rt. Rev. the Bishop, and the Rev. L. F. Cole, Archdeacon of the Diocese. Other clergymen assisting in the service were the Rev. E. deS. Juny, the Rev. George Woodward Lamb, and the Rev. Dr. Byram.

Some five years ago the Crafton chapter of the Brotherhood of St. Andrew started a service at Sheraden with just five communicants, meeting in a hall. The mission grew slowly, Sunday School was begun, and a lot purchased. At the end of the five years there was a congregation composed of about 150 souls, with a Sunday School of 60. The work is under the immediate charge of a lay reader, who serves under the direction of the rector of Crafton.

The church is of frame, 30x50 feet, finished in hard pine, and cost $2,500. The window frames and doors are in "old mission" finish. The chancel furniture, consisting of handsome oak altar, lectern, prayer desk and stall, are a memorial of Frank Armstrong; the altar cross of brass is a memorial of Mrs. Anna Barbara Walter Ingley; and the window over the door, with symbols of Cross and Crown, is given in memory of the infant daughter of the lay reader, Mr. Fred Ingley. The Communion plate is the gift of the Ladies' Aid Society, and the altar book and desk (latter of brass), the Bible, vases, and alms basins, were presented by the young women of the congregation. A handsomely carved hymn-board of oak was the work and gift of John Brain, a member of the congregation.

The annual meeting of the Pittsburgh Local Assembly of the Daughters of the King took place in Emmanuel Church, Allegheny, on Tuesday afternoon and evening of the day preceding Ash Wednesday, Feb. 24th. There were delegates present from Trinity, Ascension, Calvary, and St. Peter's Pittsburgh; All Saints' and Christ Churches, Allegheny; Bellevue, New Castle, and Kittanning. Officers were elected as follows: Mrs. W. W. McCandless, President; Mrs. Hogg, Recording Secretary; Miss Mildred Oliver, Corresponding Secretary; Miss Anna E. McCandless, Treasurer. At the close of the business meeting an address was made by the Bishop of the Diocese, his subject being "The Daughter of the King as a Churchwoman." Tea was served in the parish house at 6 o'clock, and the interval between the services was spent in social intercourse. At 7:45 there was evensong, the auxiliary of choir girls furnishing the music, Bishop Whitehead presiding. Addresses were made by the Rev. E. L.


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Wells on "The Hindrances of the Work of the Daughters of the King," and the Rev. George W. Lamb on "How Can a Chapter Do Its Best Work?"

The noonday services in Trinity Church under the auspices of the Brotherhood of St. Andrew were inaugurated on Ash Wednesday, when the Bishop made the address on "Lent and Opportunity." During the rest of the week the addresses were delivered by the Rev. R. P. Williams of Washington, D. C. Other clergymen who will speak are the Rev. C. H. Bledgett of Fall River; the Rev. R. W. Patton, Wilkinsburg; the Rev. Fr. Huntington; the Rev. W. R. Stearley, Cleveland; the Rev. Frank Du Moulin, Chicago; the Rev. Herman Page, Chicago; the Rev. Dr. Worcester, Philadelphia; and the Rev. B. M. Spurr, Moundsville, West Virginia. The attendance so far has been good. Boxes are provided at the door for any desiring to make an offering, and all contributions received in this way are to be applied on the Diocesan Apportionment for General Missions.

## QUINCY.

F. W. Taylor, D. D., Bishop

### Priest Professed in O. H. C.—Guild Hall for Rock Island.

The Rev. Wm. Francis Mayo of the Diocese of Quincy was, on St. Matthias' day, Feb. 24, admitted upon public profession, as a member of the Order of the Holy Cross, at the Community House, in Westminster, Md. Father Mayo has passed his novitiate with the Order in Westminster.

A movement is on foot in connection with Trinity Church, Rock Island (Rev. Dr. Sweet, rector), to raise funds for the erection of a guild hall. A guild of women has been organized for the purpose, with Mrs. F. B. Hawse as president.

## SACRAMENTO.

W. H. Moreland, D.D., Miss. Bp.

### Presentment against the Bishop.

The Presiding Bishop has received a Presentment of charges against the Rt. Rev. William H. Moreland, D.D., Missionary Bishop of Sacramento, signed by two presbyters and five laymen, and, as required by Canon (Title II., Canon 9, Sec. iv.), has chosen by lot the Board of Inquiry to consider said charges.

As provided by the last section of this canon, the Missionary Bishop has chosen the Diocese of California as the Diocese whereof he would be considered resident for the purposes of this investigation. Accordingly the Board consists of two clergymen and two laymen from each of the Dioceses of California, Colorado, Los Angeles, and Oregon, to-wit:

The Rev. F. M. Clampett, D.D., The Ven. John A. Emery, Mr. Wm. B. Hooper, Mr. W. A. M. Van Bokkelen, of the Diocese of California. The Rev. H. Martyn Hart, D.D., The Rev. P. H. Hickman, Mr. A. L. Fellows, Mr. A. D. Parker, of the Diocese of Colorado. The Rev. A. G. L. Trew, D.D., The Rev. B. W. R. Tayler, Mr. Daniel Cleveland, Mr. Henry T. Lee, of the Diocese of Los Angeles. The Rev. W. S. Short, the Rev. E. T. Simpson, Mr. J. W. McCormack, Mr. F. B. Clopton, of the Diocese of Oregon.

The Board has been summoned to meet in San Francisco, California, on Wednesday, April 22nd, 1903.

The charges are preferred by the Rev. William Bollard, presbyter, rector of Ascension Church, Vallejo, Cal.; Rev. Sylvester D. Boorom, presbyter of the Diocese of Newark; Messrs. L. L. Page, Andrew Barr, Wilberforce Dudley, Sr., and George Edward Daniels of Ascension Church, Vallejo, Cal., and Mr. Edward John Thayer of St. John's Church, San Francisco. The charges are:

Charge I.—Violation of the Canons of the General Convention, of which the specifications are: (1) Organizing the mission of the Holy Spirit within the town of Vallejo, against the protest of the rector and vestry of Ascension Church, as prohibited by Title I. Canon 18; (2) In violation of Title II., Canon 12, inducing forty communicants to leave the Church of the Ascension, Vallejo, without the certificate of the rector required by law; (3) In violation of Title I., Canon 20, reporting falsely the number of communicants in St. Luke's Church, San Francisco when the rector thereof; (4) In violation of a Standing Order of the General Convention which provides for election of delegates by Convocation of Missionary Districts, he ruled the Convocation as an autocrat; (5) In violation of Title I., Canon 19, he did not reside in his District for twenty months after his consecration; (6) In violation of Title III., Canon 7, he apropriated to the purchase of episcopal residence $3,500 given by the Woman's Auxiliary to his District, and $850 gotten by personal appeal to Churchmen in his District, without the knowledge of their rectors.

Charge II.—Violation of Canons of Missionary District of Sacramento: (1) In violation of a by-law of Ascension parish, Vallejo, he made common cause with persons not of the vestry in trying to conduct the business of the parish, and this in spite of remonstrance of vestry; (2) In violation of Canon XVI. of the District, he had incorporated a board of trustees to hold episcopal residence; (3) In violation of Canon XI. he appointed a board of missions of District.

Charge III.—Breach of Ordination Vows: (1) He by his agent administered Baptism in a private house in Vallejo, there being no necessity therefor; administered Confirmation and Communion to persons in open schism.

Charge IV.—Conduct unbecoming a Bishop: (1) He formed a conspiracy with one MacFarlane and others to establish the mission of the Holy Spirit, Vallejo; (2) Held meeting of the Standing Committee in San Francisco, decided against Ascension Church, Vallejo, without giving rector and vestry a hearing; (3) Failing to heed sacred counsels of Holy Scripture, (a) In causing schism, (b) Despotic ruling in Convocation; (4) In-


## A LAYMAN

GAVE DOCTOR A HINT ABOUT COFFEE.

Speaking of coffee, a doctor of Decaturville, Ohio, says: "We used to analyze coffee at the Medical College and in spite of our laboratory tests, which showed it to contain caffiene, an active poison, I continued to use the drink, and later on found myself affected with serious stomach trouble, indigestion, headaches, etc.

"The headache came on so regularly and oppressed me so that I found it difficult to attend to my regular duties. One day last November I met a friend whom I had known to be similarly afflicted. His marked improvement in appearance caused me to enquire what he had been doing. He announced that he had, some time ago, quit coffee and was using Postum Food Coffee, to this change he attributed the change in his health.

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sulting and overbearing, (a) Intruded into the parishes of rectors and solemnized marriages, (b) Denounced rector of Vallejo to his people; (5) Reckless and misleading statements, (a) False report of the number of his communicants in St. Luke's, San Francisco, (b) False report of the number of self-supporting parishes in Sacramento, (c) false statement that the episcopal residence is the first piece of real property owned by the District, when it owned the schools at Benicia for several years, (d) Denied that he received fee for marriage in a rector's parish, (e) Plays tennis.

## SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

### Damage by Wind Storm—Sunday School Institute.

IN THE wind storm on the night of Feb. 16, the steeple of the Church of the Holy Cross, Stateburg (Rev. W. H. Barnwell, rector), was blown down and completely destroyed. It fell on the roof, making a hole in it of about 20x30 feet, and also knocked down a large part of the wall. The door under the steeple was partly crushed, and some of the pews and windows were destroyed. The vestry met the next day and determined that the church must be repaired as quickly as possble. A subscription list was at once opened; all present subscribed, and an appeal was made to the congregation.

In the same storm, an historic oak tree which stood in the yard of the old colonial St. David's Church, Cheraw (Rev. C. W. Boyd, rector), was blown down. In early times, the church bell hung in this tree, being removed to the steeple in 1835. Some years ago, the tree having begun to decay, and two limbs, some distance from the ground, were formed into a cross which was blown down by the wind. The cross has been covered with ivy for several years.

THE SUNDAY SCHOOL INSTITUTE has been established in Charleston by the Rev. Louis G. Wood, rector of St. Paul's. The first regular meeting was held at St. Michael's parish house on the evening of Feb. 18. Four of the city clergy were present and a large number of Sunday School teachers, and a most helpful and interesting instruction on our Lord's Temptation was given by Mr. Wood.

## SOUTH DAKOTA.

W. H. HARE, D.D., Miss. Bp.

BISHOP HARE conducted a special service for students of the Baptist College and others, in Sioux Falls, on the evening of Sunday, Feb. 22nd, which was largely attended.

## SOUTHERN OHIO.

T. A. JAGGAR, D.D., Bishop.
BOYD VINCENT, D.D., Bishop Coadj.

### Improvements at Newark.

AMONG the improvements introduced into Trinity Church, Newark (Rev. G. W. Van Fossen, rector), since the beginning of the present rectorship, a year ago, have been the weekly and Saints' day celebrations of the Holy Communion, daily services, church open during the entire day, enlarged work in the way of a Bible class, mothers' meeting, an altar guild, the wearing of the veil by women and girls at Baptism and Confirmation, and wafer bread at Holy Communion. Another welcome feature is the singing of the Psalm at Sunday evensong to the Gregorian tones. The feminine members of the choir wear, instead of an imitation of cassock and cotta as formerly, a black cape reaching to the waist, wide linen collar over the cape, wide gauntlet cuffs, and the Oxford biretta. The church has two Confirmation classes each year. About $2,000 has been subscribed toward the floating debt resting on the parish. The parish property comprises a splendid church and parish house of stone, and a dwelling house.

## SPRINGFIELD.

GEO. F. SEYMOUR, D.D., LL.D., Bishop.

### Choir Festival at Pekin.

A CHOIR FESTIVAL on a considerable scale is being arranged to be held at St. Paul's Church, Pekin (Rev. Dr. A. A. Benton, rector), April 28th. It is planned to have 150 voices in the chorus. Lincoln, Springfield, Havana, and Petersburg will send choirs to take part in the festivity. Prizes to the amount of $65 are to be awarded.

## TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

### Church Consecrated in Memphis - Missionary Teas—Choir Association.

ST. LUKE'S CHURCH, Idlewild, Memphis (Rev. F. D. Devall, rector), was consecrated by the Bishop of the Diocese on Quinquagesima Sunday, the Bishop also preaching the sermon. The work of this parish was started by the Rev. S. Burford, then rector of Calvary Church, who felt the need of a church in the Eastern part of the city for his communicants, and the work has gone steadily forward since that time, the parish being located in the most promising growing portion of the city. The Rev. E. A. Bazett-Jones was the first rector, and a regular parish was organized from the mission in 1898 and admitted to the Convention. The following vestry tendered the property to the Bishop at the consecration: W. P. Phillips and M. S. Lemmon, wardens; J. E. Bell, F. G. Dixon, A. B. De Loach, M.D., Thomas Goodwin, R. A. Jones, Charles Lewis, W. J. Northcross, D. M. De Haven, Clerk, M. G. Bailey, Treasurer.

AT MEMPHIS, mid-day Lenten services have been inaugurated under the auspices of the Brotherhood of St. Andrew of Grace Church. Bishop Gailor made the first address and will, with the other city clergy, keep up these services throughout Lent. A


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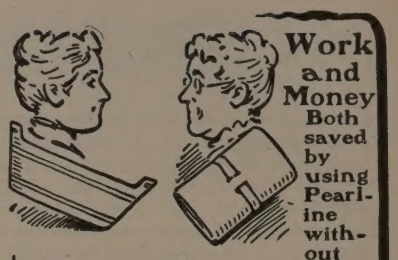
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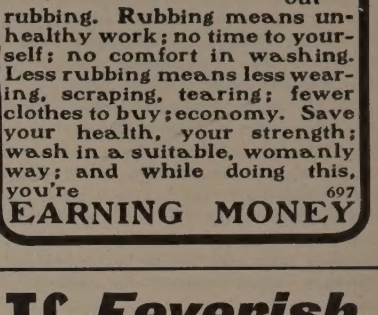
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very accessible location in the centre of the business district has been procured and a good attendance marked the first meeting.

A series of missionary teas have been instituted at the Bishop's residence by invitation of Mrs. Gailor and with the coöperation of the Woman's Auxiliary of the city. At each meeting an address is made by one of the city clergy on the subjects which have been outlined, as follows: (1) The Missionary Spirit in the New Testament; (2) The Object of Christian Missions, (a) The salvation of the individual; (b) The salvation of society; (3) The Methods of Christian Missions,as illustrated in the New Testament; (4) The Progress of Missions in the New Testament; (5) The Hindrances to Missions, Ignorance, Prejudice, Selfishness; (6) Missionary Conditions of the New Testament Period and of the Nineteenth Century Compared. Leaflets have been printed and prayers given thereon and books of reference noted, making these teas a general Mission Class for the western portion of the Diocese. Though the first day of this work was a stormy one, a large number of women were in attendance from the various parishes, and Bishop Gailor made the address on the first topic. Offerings are taken, to be applied to the United Offering.

The pre-Lenten missions conducted by Archdeacon Percy C. Webber at St. Matthew's, Covington, St. Mary's, Dyersburg, and at the new mission at Newbern, were productive of much good. The mission at Covington opened with the closing of the Convocation of West Tennessee and continued with four services daily. At Dyersburg the mission was held in the new church, and at Newbern in the opera house.

Steps are being taken in Memphis for the formation of a Church Choir Association for coöperation in the matter of the Church music and for mutual benefit. Mr. R. Jefferson Hall, musical director and organist at Calvary Church, taking the initiative, and the choir directors of the other parishes coöperating.

The new parish house of Calvary Church, Memphis, is rapidly nearing completion and will be a commodious and fine building of buff brick.

Regular services have been resumed, at least for Lent, at Somerville, Collierville, La Grange, Arlington, and Woodstock, under the direction of the Rev. Thomas D. Windiate of Memphis, assisted by Mr. Prentice A. Pugh of Sewanee. Services are being given at Mason by the Rev. Dr. Quinn of Columbia.

## WESTERN MICHIGAN.

Geo. D. Gillespie, D.D., Bishop.

### Death of Rev. J. W. Bancroft—Bequest for Charlotte—Parish House for Niles.

The Rev. Joseph Webb Bancroft, senior presbyter of the Diocese, and late General Missionary, passed to the rest of Paradise on Ash Wednesday evening. For several years he has been at his home in Hastings, in "great weakness," waiting for his summons. Mr. Bancroft and Mr. Morris were the only clergymen in the Diocese who have been canonically resident during the entire life of the Diocese.

The funeral was held in Emmanuel Church, Hastings, on Saturday afternoon, a full account of which will be given in The Living Church of next week.

It is stated that the will of the late John Markham, who died suddenly about a month ago, leaves a fourth of his estate to Grace Church, Charlotte. It is estimated that the share for the parish will amount to about $2,500. The church itself has been closed for some time by reason of lack of funds.

A fund is being gathered at Trinity Church, Niles (Rev. C. J. De Coux, rector), for the erection of a parish house.

## WESTERN NEW YORK.

Wm. D. Walker, D.D., LL.D., D.C.L., Bishop.

### Work at St. Andrew's.

St. Andrew's parish, Buffalo, will soon begin the building of a parish house, costing about $10,000. It will contain, besides class and guild rooms, a large gymnasium, fitted out complete. Beginning with March 9th and continuing throughout the week, a series of addresses will be made by the Rev. C. E. Whitcombe of St. Matthew's Church, Hamilton, one of the pioneer Catholic priests of Canada. The topics are: What is Catholic History? Why am I a Catholic? What is Catholic Belief? What is Catholic Practice? What is Catholic Ceremonial? Mr. Whitcombe will also hold the parish retreat this year on the 13th of March. St. Andrew's is a growing parish, numbering now 350 communicants. The full Catholic doctrine is taught and the full ceremonial is observed, except incense. While there is complete harmony in the parish, Mr. Ransom has had to contend ever since he has been in the Diocese, with seriously perplexing conditions, and without that full sympathy and help which ought to have been given him. The parish and the parish priest deserve the sympathy and prayers of every Catholic Churchman in the country.

## WEST VIRGINIA.

Geo. W. Peterkin, D.D., LL.D., Bishop
Wm. L. Gravatt, Bp. Coadj.

### Diocesan Progress in 25 Years.

Ascension day, this year, will mark the 25th year of Bishop Peterkin's consecration to the episcopate, in St. Matthew's Church, Wheeling, where it is proposed to hold a jubilee celebrating that event and to present a united offering of $50,000 as a thank offering to Almighty God for His mercy and blessings to the Bishop and the Diocese. This sum will make a handsome increase to the endowment of the Diocese. The Bishop is revered and loved by both his clergy and people; and well does he deserve their love; for his life has been one continuous sacrifice for them and the Diocese. At the time of his consecration there were only fourteen clergy in the field; now there are forty. The valley

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of West Virginia is narrow, and the mountains and hills on either side are not inviting to anyone that has not the zeal and inspiration of the spirit of Missions. The remotest mountaineer must be reached. Thus long rides on horseback, wagons, or foot were the Bishop's only accommodations for many years. Such hardships and conditions must in time break down the strongest constitution, and the dampness and exposure have done their work by bringing on the severest form of bronchitis. He is now in Orlando, Florida, where the love and prayers of all follow him, that he may be restored to us and spared for many years.

## CANADA.

### Death of Rev. F. J. Steen—News of the Dioceses.

*Death of a Clergyman.*

The Rev. F. J. Steen died in Montreal, Feb. 24th, at the early age of 35. He was vicar of Christ Church Cathedral, and for some years Professor of Apologetics and Ecclesiastical History in the Montreal Diocesan Theological College. Two years ago he resigned the latter position and brought a civil suit against Archbishop Bond, which, however, was afterward settled out of court. He was married only a few months ago to Miss Rayson of New York. Much sympathy is felt for his young widow. He was born in New York, but was educated at Toronto. The remains were taken to New York for interment, after a funeral service in Christ Church Cathedral, which was a full choral one, a number of the city clergy taking part.

*Diocese of Huron.*

A special meeting of the chapter of the Rural Deanery of Grey was held in February to consult with the general secretary of the Missionary Society, the Rev. L. N. Tucker, as to the best plans of aiding the work. Bishop Baldwin has divided the Deanery of Grey, which now consists of the Deanery of North Grey and the other half the Deanery of South Grey.—St. Philip's Church, Walter's Falls, is being much beautified and improved.—The next meeting of the Huron Society for Sacred Study will be held March 26th, the "Book of Amos" being the subject of study.

*Diocese of Fredericton.*

An interesting service was held in St. George's Church, Moreton, Feb. 8th, when a beautiful memorial window was unveiled, given by the friends and comrades of a young member of the congregation who was killed in South Africa. The rector afterwards spoke in high terms of the life and character of young Busby, whom he had known from a boy.

*Diocese of Ontario.*

A very handsome window has been presented to Christ Church, Tamworth, by Mr. John Mowbray, in memory of his father and mother. The window was lately dedicated.

*Diocese of Toronto.*

At the February meeting of St. Peter's branch of the W. A., the money coming from the extra cent-a-day fund, was voted towards furnishing a church at Dryden in the new Missionary Diocese of Keewatin.—The February meeting of the chapter of the Rural Deanery of Northumberland was a very successful one. The services were held in the Church of St. John the Evangelist, Havelock. A good number of the clergy of the district were present. The next meeting of the chapter will be held at Campbellford, in May. There was a great deal of discussion of mission work, and the new general society for it, at the joint meeting of the Rural Deaneries of East and West Simcoe, at Barrie, in February. A resolution was carried "That the Mission Board be requested to consider a proposal from the united deaneries of East and West Simcoe, to appoint a traveling missionary to labor in those deaneries under the supervision of the rural deans."

*Diocese of Montreal.*

Handsome gifts were announced in two of the Montreal churches on Sunday, Feb. 22nd. In St. Martin's, where the debt is over $10,000, a gentleman, who did not wish his name mentioned, offered to contribute one-quarter of the debt, and a lady made another offer of $1,000 for the same purpose, if the congregation would raise the remainder. A vigorous effort is to be made to do so. At the Church of St. James the Apostle, on the same day, it was announced that a former warden of the church, now resident in New York, had given $10,000 to pay off the debt on the church with the understanding that the congregation should raise the remainder, $7,500.

## The Magazines

The high authority of the series on the Government of the United States now appearing in *Scribner's Magazine* is again shown in the March number by the article on "The Supreme Court of the United States," by Hon. David J. Brewer, Associate Justice. There never was a clearer presentation of exactly what the Supreme Court has done in the development of our institutions. Judge Brewer is a master of vigorous, condensed statement, and he here outlines the part which the Court has played in our history by its uniform decisions in favor of the principle of nationality. He also quotes a number of cases showing how the states have been kept supreme with in their constitutional field. In the latter part of his article Judge Brewer looks ahead to the four classes of cases upon which the Court will have to make future important decisions. They are those growing out of the relations of labor and capital; the efforts to increase and concentrate the power of the nation; the relations of the nation with the new colonies; and finally the intricate questions arising from the place which the United States is taking among the nations of the world.


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